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Retrospect and Prospect

An Editorial

Are the Creeds Contemporary?

By Herbert C. Alleman

The Validity of Religious Pacifism

By Henry J. Cadbury

What Lies Ahead for U.N.R.R.A.?

By Samuel D. Marble

War as Science and Art

A *Review* by W. E. Garrison

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In This Issue

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The CHRISTIAN CENTURY

December 29, 1943

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Calendar of Coming Events

Dec. 28-31. Methodist Annual Conference on Ministerial Training, Evanston, Ill.
Dec. 28-Jan. 3. Planning Conference, Student Christian Movements, Wooster, Ohio.
Dec. 29, 30. American Catholic Philosophical Association, Chicago.
Jan. 1-31. Bishops' Crusade for World Peace, Methodist Church.
Jan. 1. Festival of the Christening.
Jan. 1, 2. Christian Unity Conference, Washington, D. C.
Jan. 1-6. Universal Week of Prayer.
Jan. 2. Ford Hall Forum, Boston; Max Lerner, speaker.
Jan. 2. Chicago Sunday Evening Club; Edwin H. Hughes, speaker.
Jan. 2. Woodward Sunday Evening Hour, First Baptist Church, Detroit; Charles Clayton Morrison, speaker.
Jan. 3-7. Foreign Missions Conference, Chicago.
Jan. 6. Fast of Tebet.
Jan. 6. Epiphany.
Jan. 6. Charles Street Forum, Boston; Carl Knudson, speaker.
Jan. 6, 13, 27. Temple School of Religion, Chicago.
Jan. 7, 8. United Stewardship Council, Chicago.
Jan. 9. Ford Hall Forum, Boston; Emil Ludwig, speaker.
Jan. 10. Methodist University Senate, Cincinnati, O.
Jan. 10-12. Home Missions Council Annual Meeting, New York.
Jan. 11. Association of Schools and Colleges of the Methodist Church, Cincinnati, O.
Jan. 16. Ford Hall Forum, Boston; Irina Skariatina, speaker.
Jan. 16. Howard Park Methodist Church, Baltimore; Morris C. Lazaron, speaker.
Jan. 19. Central Methodist Church Forum, Detroit; C. J. Hambro, speaker.
Jan. 23. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Jan. 26. Central Methodist Church Forum, Detroit; Edward C. Lindeman, speaker.
Jan. 26-28. Consultative Conference, Professional Religious Workers with Students, Chicago.
Jan. 30. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Jan. 30-Feb. 6. Interdenominational Youth Week.
Feb. 2. Central Methodist Church Forum, Detroit, Mich.; Henry Hitt Crane, speaker.
Feb. 2. Candlemas.
Feb. 3, 10, 11. Temple School of Religion, Chicago.
Feb. 6. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Feb. 6. Septuagesima.
Feb. 7. International Council of Religious Education, Chicago.
Feb. 8-10. Alliance of Reformed Churches Holding the Presbyterian System, Princeton, N. J.
Feb. 9. Central Methodist Church Forum, Detroit, Mich.; B. Benedict Glazer, speaker.
Feb. 13. Race Relations Sunday.
Feb. 13. Ford Hall Forum, Boston; Mordecai W. Johnson, speaker.
Feb. 15-17. Methodist Board of Education, Chicago.
Feb. 16. Central Methodist Church Forum, Detroit, Mich.; Stuart Chase, speaker.
Feb. 18-19. Southern Area Council Y.M.C.A., Atlanta, Ga.
Feb. 19, 20. New York State Youth Council, Ithaca.
Feb. 20. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.
Feb. 20. Ford Hall Forum, Boston, Lewis Browne, speaker.
Feb. 20-27. Week of Compassion, Disciples of Christ.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, DECEMBER 29, 1943 NUMBER 52

EDITORIAL

WE DO NOT HAVE the complete text of the statement on the Cairo declaration prepared by Dr. Kenneth Scott Latourette for the committee on direction of the Federal Council's commission on a just and durable peace. But if the excerpts in the press rightly report it, the document should go far toward putting an end to silly talk about the Cairo formulation as a "Pacific Charter" and the satisfaction of all China's war aims. The Cairo declaration, as this Federal Council document declares, was "extremely disappointing." The only thing which made it appear less disappointing than it actually was, was the fact that it was so quickly followed by the even more disappointing Teheran declaration. As Dr. Latourette points out, the Cairo declaration dodged the vital question of how the Japanese people are to live after the war, said nothing about any return of Hongkong to China or any future independence for the East Indies or the portions of southeast Asia now occupied by the Japanese, and gave no hint as to what is to happen to the Pacific islands. It was indeed "a concession to the spirit of vengeance," written in a "tone . . . of self-righteousness . . . scarcely compatible with the historical example set Japan by the United States and Great Britain." We know that we will be told this is not an official Federal Council document. It isn't. But it is being circulated by the Federal Council; it was prepared for a Federal Council commission, and it is written by the council's greatest expert on the Far East. It is reassuring to know that there is so much realism inside the Federal Council's portals.

Sharp Words from Federal Council Commission

Are the Postwar Fronts Already Forming?

AFTER long delay, the treaty between Soviet Russia and the exiled Czechoslovak government of President Benes was finally signed in Moscow on December 12. Ostensibly, the treaty provides for friendship, mutual assistance and postwar military collaboration between the two nations. In view, however, of General Smuts' invitation to the small nations of western Europe to tie themselves to the British empire, and in view of the Russo-Czech treaty's invitation to Poland to join the new alliance, the question rises whether this may not be Stalin's first countermove in the gigantic diplomatic chess game which the Smuts speech has opened. (For a discussion of the speech by General Smuts, see the editorial, "Omen of World War III," in last week's issue.) Certainly, if the states of western Europe should show any disposition to enter the British empire, the Soviet Union can easily contrive an equally impressive group of satellites along and near its western borders. But that General Smuts was not floating in thin air when he made his now famous proposal was indicated on December 16 when the Belgian minister of information, speaking for the Belgian government-in-exile, made a speech which a part of the London press immediately interpreted as a bid for postwar inclusion of the Belgian colonial holdings in the British empire. If that was what the speech really meant—and it is hard to discover any other meaning in the portions which have been cabled to this country—then the European partners have indeed begun to pair off for the next balance-of-power dance. The balance-of-power dance, which is the dance of death.

Coast Agitators Menace Lives of Thousands

MORE than six thousand American citizens, including many Christian missionaries, remain in the Japanese internment camps of east Asia. The lives of some depend upon their early repatriation. The lives of all may depend upon their return to America before the war in the Pacific reaches its crucial stage. But in two years of war only two shiploads of people, totaling fewer than three thousand persons, have been exchanged. At this rate, it will require four years more to bring those who remain in the Orient back to their homeland. That is too long. The process of exchange must be speeded up. The stories told by those who have just landed in the second Gripsholm contingent indicate that their Japanese captors are attempting to give the people in the internment camps the

treatment prescribed by the Geneva convention concerning civilian prisoners of war. But a moment's reflection should convince any reasonable person that circumstances beyond Japanese control may soon make the provision of adequate food and medical care impossible. In this situation, with the lives of thousands of their fellow citizens probably depending upon the acceleration of the process of exchange of prisoners, race agitators in this country seem bent on destroying whatever chance may remain that that process can be completed. The California legislature, under the pretense of conducting an investigation, is engaged in as disgraceful a racial witch hunt as that state has seen. Even the *Los Angeles Times* has been disgusted. The likelihood that this Legion-led "trial by fury," as *Time* calls it, may take the lives of white American citizens in Asia seems not to matter to its fevered prosecutors. Nevertheless, there are some Californians who retain both their sanity and their courage. R. B. Cozzens, assistant director of the War Relocation Authority in San Francisco, has laid squarely at the feet of "agitators of race hatred" full responsibility for the repeated interruptions of prisoner exchange negotiations with Japan. "There can be no doubt," he has declared, "that the interruption of negotiations for return of American soldiers and civilians, including women and children now in the hands of the Japanese, was caused by the malicious campaign which has been carried on by agitators of race hatred, including public as well as private organizations and individuals."

Railroad Unions Force A Double Crisis

FOR DECADES the railroad unions have provided a model for American labor. They have possessed all the power which the closed shop gives labor organization and have exercised that power with a decent regard for the public welfare. They have represented railroad labor ably and faithfully and at the same time have contributed substantially to the efficiency of their employers. Now they confront the American public with a double crisis. Even though it comes in the midst of war, we believe that the nation will support their demand for wages adequate to meet the rise in the cost of living since the outbreak of the conflict. The prodigious efforts of the railroads to do better under private management in this war than they did under government control in the last would have been much less successful without the wholehearted cooperation of the unions. But in the second crisis with which organized railway men confront the country we doubt whether they will have the same degree of public approval. That is in the challenge which they throw down to the FEPC. It is common knowledge that the defiance of the sixteen southern railroads and terminal companies to the FEPC order to stop practicing discrimination against Negroes is the result of pressure from the unions which operate those railroads. The railways' present challenge to the FEPC, which jeopardizes the whole effort of the government to obtain fair employment practices, appears to have been caused by the efforts of the unions to keep Negroes from being restored to the 850 firemen's jobs from which they have been ousted. Time was when firemen had to work hard shoveling coal into the insatiable maw of a locomotive firebox. Then Negroes were employed on southern railroads. In the last war Secretary McAdoo ordered that they receive equal pay. But when oil and automatic stoking came in, white men cast envious eyes on the Negroes' jobs. For months the struggle has continued, until now it lays down a direct challenge to the whole effort of the government to eliminate the worst evils of racial job discrimination. Even *PM,* strongly pro-labor paper, calls the actions of the unions "criminal shortsightedness and provincialism . . . stupidity and bigotry." If this defiance of the FEPC brings a test in the Supreme Court of the war powers under which the President set up the FEPC, we predict the railroad unions will lose. But by that time they will have lost already in the far more important court of public opinion.

The Return to Conservatism

DID you rub your eyes and take a second look when you came to the signatures attached to the Teheran declaration? We did. For a moment we thought that the news associations must have been trying to save on cable tolls, but comparison of the text in many papers finally convinced us that there was no mistake. The Teheran declaration, as you will recall, was signed in baronial—or was it monarchical?—simplicity and splendor: "Roosevelt. Stalin. Churchill." Mr. Churchill perhaps found it easy to fall into that style after growing up in a duke's palace and writing an eight-volume biography of his ancestor, Marlborough. And the Russian dictator argued that "Stalin" is only *nom-de-revolution* anyway, a sort of party nickname, and that nicknames usually have no preceding given name. But when did the tree-grower of Hyde Park burgeon into "Roosevelt"? After all . . . after all . . . there's Oyster Bay. However, what we started to say was that the trend indicated by those Teheran signatures is evidently still developing. For last week there came the pictures of the signing of the Russo-Czech pact at Moscow. There was Stalin in his marshal's uniform, still a little strange to those with memories of Lenin and his cap and rumpled tie, yet not unexpected after the Teheran pictures. But the astonishing figure was Molotov, complete with uniform, fancy epaulets and the cuffs of his coat-sleeves crusted with gold braid. To be sure, the tsars' civil ministers had similar uniforms. So have Ribbentrop and Ley and the rest of the nazi crew. But that's just the point. When the civilian officials of the U.S.S.R. turn up in regalia of that sort, what's happening in Moscow?

Food and Politics Are Problems in Italy

PROVIDING sufficient food and a trustworthy provisional government for southern Italy gives the Allied forces of ocupation almost as much trouble as the stubborn German resistance on the road to Rome. As to food, there is every reason to believe that an earnest effort is being made to meet the needs of the people, but the difficulties are obvious and reports indicate that the program

is far from being a complete success. Transportation and supply problems have not been solved, and the situation is aggravated by the insufficiency of competent personnel to handle the job. It is a military as well as a humanitarian necessity that the conditions of life in the parts of Italy which we occupy shall be no worse than they were before we came. We cannot afford to be the sponsors of a "new order" which brings immediate starvation, whatever ultimate benefits it may promise. The political tangle is not unrelated to the food problem. The Allies have not the trained staff to take over the civil administration of occupied Italy in general and in all its local details. There must be a native government which both we and the Italians can trust. That eliminates both the king and Badoglio, whom nobody can trust. Yet the Allied authorities seem solicitous to keep both functioning. It is reported that the administration of civil affairs south of the immediate battlefront has been handed over to the Badoglio government. If this is true, it cannot be a help to winning the confidence of the kind of Italians upon whom any genuine non-fascist movement will have to depend. Again, a meeting scheduled to be held in Naples on December 20 by the six Italian parties (all anti-monarchical) was forbidden by AMG, apparently on orders from higher up. After vehement protests by Croce, Sforza and other leaders of the Italian committee of liberation, on the very plausible ground that such action by AMG violated the Moscow pledge of free speech and assembly, the ban was relaxed and the meeting was held. It is not for a moment to be believed that there is any pro-fascist element among the Allied authorities, but it is increasingly clear that some strong influence is at work among them or upon them to preserve the Italian monarchy, whether the Italian people want it or not.

William Adams Brown, Christian Leader

THE DEATH of Professor William Adams Brown would seem like the end of an epoch if Dr. Brown's mind and work had not been so much engaged with the future that it is impossible to associate him wholly with the period in which he lived. Son of a New York banker and born in New York in the year in which his grandfather, Rev. William Adams, then the most distinguished minister in New York and later president of Union Seminary, was "orator of the day" for the great Fourth of July demonstration with which the metropolis celebrated the close of the Civil War, Dr. Brown enjoyed the advantages and overcame the handicaps of his heritage. He studied abroad at the time when no young scholar's education was complete without a year or two in Germany, and he became a thoroughly cosmopolitan man without suffering any impairment of his robust Americanism. For half a century he was a professor, active or emeritus, in Union Seminary. By temperament, training and experience he was prepared for the positions of leadership to which he was inevitably called when the ecumenical movement began to take a concrete form. The list of his committee chairmanships would be a syllabus of the organizations looking toward the unity of Christendom, but even this would not exhaust the list of his activities, and it would barely touch the field of his professional occupation in the study and teaching of Christian theology. The warmth and friendliness of his personality gave his leadership a rare quality of persuasiveness. He will be greatly missed as the church moves forward into that better future toward which, even in old age, his attention was constantly directed.

Battle of Bingo Shifts To Columbus

FOR SOME MONTHS a struggle has raged in Cincinnati over that form of collective gambling known as "bingo." The antagonists have been the Roman Catholic Church, headed by the Most Rev. John T. McNicholas, and the Protestant churches, led by the Greater Cincinnati Council of Churches. Archbishop McNicholas saw in bingo a painless way to pay the debts of the diocese, for which he as the head of the church in that area is legally liable, and to accumulate a nest egg. If he had any scruples about the morality of making the Roman Catholic Church tutor to thousands of foolish people in the dishonest art of getting something for nothing, he concealed those scruples by thundering denunciations against the Protestants. Undaunted, they steadfastly opposed his demoralization of personal and community life and heartily supported the city manager, who tried to enforce what he believed to be the law of the state against this form of gambling. As reported by our Cincinnati correspondent on page 1540, the city manager finally resigned in disgust when the archbishop proved temporarily to have more power than the legally constituted administration and to be ruthless enough in its exercise to jeopardize the integrity of civil authority in one of the most successful city governments in the country. But the Protestants of Cincinnati are not ready to resign themselves to this state of affairs. They have now appealed for reinforcements. According to Religious News Service, they have asked the Ohio Council of Churches "to take immediate steps to test the constitutionality" of the bill, which was passed by the Ohio state legislature at its last session, under which bingo games continue in Cincinnati and elsewhere. There can be no question that they will receive the aid they request. The only question is why they have had to wait for help until they asked for it.

Rationing of Liquor Is Demanded

LIQUOR is something which those who want it will commit any crime to get. Perhaps all legal efforts to handle the problems which always cluster about beverage alcohol should start with this definition. It would have to be added also that liquor is something which leads a great many people to commit crimes when they do get it. Those are the two horns of the dilemma. Just now, as in prohibition days, the crimes committed in the effort to get liquor are in the limelight. The liquor market, so they tell us, is practically stripped of whiskey because the distillers have been forced to produce alcohol for war uses. Plenty of rum and some brandy, so they say, can still be had. If advertising in the press and on the radio is any indication,

the makers of beer and wine are reaping a harvest. But whiskey drinkers want whiskey, and a considerable proportion of them are determined to have it, war or no war, crime or no crime. In dry days, this led to the upsurge of lawlessness which many respectable patrons of bootleggers deplored as the "crimes due to prohibition." Now it leads to various forms of racketeering, hijacking and black market operations. The *St. Louis Post-Dipatch,* which can point to an unblemished record as an anti-prohibition organ, editorially surveys the present dire conditions and demands complete federal control and a strict rationing system. It cites one case of state action which threatens to make things worse: "Negotiations by the state liquor control commissions of Oregon and Washington to buy the entire stocks of two Kentucky distilleries, and thereby hoard a two-year supply, can only aggravate the trend toward a figurative hijacking of the liquor industry by the underworld." Senator Van Nuys, chairman of an investigating committee, proposes that liquor now held in warehouses be forced into the market by shortening the tax-exempt period from eight to four years, and that current production be resumed to the extent of allowing the distillers to make beverage alcohol five days each month. All of which, the *P.-D.* thinks, may be all right but will not meet the crisis without federal rationing. This may be true. If so, it just goes to show that those who know the whiskey drinkers best do not expect them to restrain their appetites. The only question is how to give them their liquor in such a way that they can get it without committing crimes or conniving at the crimes of others.

Retrospect and Prospect

LOOKING BACK over the year just closing, the events on the military front appear as a prolongation of the preparatory stage of the war. The decisive blow has not yet been struck either in Europe or in the Far East. The end of the war is still beyond the range of vision or calculation. Confidence that an early victory was in sight swept the Allied nations in the first half of the year. But this optimism has been tempered by the course of the war in the second half.

I

Russia's titanic effort to expel the invading Germans from her soil broke the rhythm of advance in winter and retreat in summer by the recapture of Stalingrad. This was followed by a break-through on the new German line established at the Dnieper river. But the Red army's advance beyond the Dnieper has been slowed down by the unexpected display of German strength in repeated counterattacks. These have held the Russian forces to insubstantial gains at a point only forty miles from the old Polish border and in the Ukraine whose evacuation was confidently believed imminent last midsummer. Whether the momentary check on the Russian front gives a true measure of the comparative strength of the opposing armies, is not clear. It is possible that Stalin is using only so much of his strength as may be required to hold the present line until the enemy resistance is weakened by the diversion of the German forces to the second front which the Allies have promised to open.

The complete victory of the Anglo-American armies in North Africa, followed by the conquest of Sicily, reached its climax in the ouster of Mussolini from his dictatorship in July. Mussolini's sudden fall brought the hopes of the anti-Hitler peoples to their highest pitch. It was generally believed that Italy would withdraw from the war and that her territory would be open for occupation by the Allied forces as an ideal base from which to force the war upon Germany. But the prolonged political negotiations with the vacillating Badoglio gave the Germans a breathing space which they utilized to take over the northern two-thirds of Italy, to accomplish the successful evacuation of Sicily and so to present a ferocious resistance at Salerno which proved terribly costly—both in men and in time—to the American invasion at that point. Since then progress in driving the Germans back has been slow. The little dotted line in the newspaper maps of our Italian fighting front has carried the notation, "80 miles to Rome," with melancholy repetition for nearly two months.

To the anxiety caused by the momentary slowdown in Russia and Italy must be added apprehension of the cost that will be involved in scaling the powerful defense system which Hitler has organized in western and southern Europe. How powerful this is may be measured by the Allied caution and long delay in challenging it. Thus as the year comes to a close, its earlier optimism of an imminent defeat of Hitler attained at relatively low cost by the internal collapse of Germany, is pretty thoroughly dispelled. The European war is assuming a far more formidable shape than the victories of 1943 (which include also the conquest of the submarine) encouraged us to envisage.

In the Pacific, the general picture is much the same as in Europe. No decisive test of Japan's strength has been made, though the record is one of brilliant achievement from Guadalcanal to Rabaul, which is now brought under direct attack by the landing on New Britain island. General MacArthur's victories have relieved Australia of any threat of invasion, and the remote threat to the North American continent by way of Alaska has disappeared with the expulsion of the Japanese from the Aleutian Islands. The offensive, which Japan held during 1942, passed to the American and Australian forces in 1943, but its exercise has been restrained by insufficient forces due to the priority of European demands.

Nevertheless, the "island hopping" campaign is believed by many to have cost Japan more ships and planes than her productive capacity is able to replace. What Japan is doing to build a formidable defense during her occupation of eastern Asia, the Philippines and the Netherlands East Indies, can only be conjectured, but it is reasonable to assume that her industries and supplies have been decentralized and spread over these territories in a manner that will enable her to continue the war for some time even should the homeland be successfully invaded or supply-lines by sea cut.

The appointment of Lord Mountbatten as supreme commander in southeast Asia and the coordination of British and American forces in India with those of Generalissimo Chiang Kai-shek and General MacArthur in

working out a common strategy is the most promising development of the past year in this theater. But the strategy can hardly be put into full operation until American and British forces can be released from the European front. The year ends, therefore, with a deepening sense of the magnitude of the war which has yet to be fought both in Europe and in the Pacific.

Yet if a deepening solemnity has displaced a premature optimism, there is no weakening of confidence in the ultimate outcome of the military struggle across either ocean. On the contrary, though the double war is still in its preparatory phase, the preparations are on such a stupendous scale that their very deliberateness creates assurance of overwhelming success when the irresistible concerted attack is finally launched against one and then the other foe.

II

Throughout the year, beginning with the solicitous expressions of President Roosevelt and Prime Minister Churchill at Casablanca for a conference with Premier Stalin, there has been a growing public skepticism as to the compatibility of Russia's designs with the aims professed by her western allies. This skepticism developed into intense anxiety in many quarters after the conference at Quebec when Mr. Churchill, in a public address, seemed almost to beg Stalin to abandon his enigmatic isolation and join his allied colleagues in conference.

The way was finally paved for such a meeting of the heads of the three governments by a conference of their respective secretaries of state at Moscow. The agreements reached at this "preparatory" conference have been too recently discussed in these pages to warrant extended consideration in this review of the year. The two most significant items were the mutual pledge to continue the war in close military collaboration and an expressed recognition of the necessity for a postwar world order that would prevent aggression. But Russia's purposes for Poland and the little countries which lie between herself and Germany, for the Balkans and for a defeated Germany were not indicated, if indeed they were allowed to be discussed.

The Moscow conference did, however, open the way for Roosevelt, Churchill and Stalin to meet. Their rendezvous was in Iran, at Teheran. Their three days of conversation and banqueting were disappointing to an expectant world. No essential advance seems to have been made upon the Moscow agreements, although without doubt a master plan for a comprehensive attack on Germany was agreed upon. But the sheer fact that they could meet and felicitate one another in apparently hearty friendship is not without value. Whether the crucial questions which will inevitably emerge with the defeat of Hitler were discussed has not been disclosed.

American opinion has pretty generally regarded the Teheran conference as a dramatic way of serving notice upon Germany that there will be no rupture among her enemies, at least until her defeat is assured. From that day on, however, the political realities then existing will determine whether these three great victorious powers can collaborate in peace as they have agreed to collaborate in the war.

More significant than the Teheran conference in the terms of its explicit pronouncements was the meeting at Cairo which preceded it by a few days. Here Mr. Roosevelt and Mr. Churchill met Generalissimo Chiang Kai-shek and agreed that Japan was to be totally stripped of her imperial possessions, including even the island of Formosa which she has held for half a century, and reduced to impotence as a military power. Whether Great Britain was to yield any of her imperial rights in China was not indicated, though it is highly improbable. Neither did Cairo give any indication as to what is to be done with former French and Dutch colonies after their Japanese conquerors have been driven out. But Japan now knows what fate the powerful Anglo-American alliance has in store for her, though Germany is left in the dark as to what will follow her "unconditional surrender."

Yet both nations may see a ray of hope in Russia's continuing enigmatical position. Russia is not at war with Japan, did not underwrite the Cairo pronouncement, and may want to have something to say about the fate of Japan when that country is defeated, if not before. Germany also has even better grounds for hope in Stalin's sphinx-like attitude. Anticipating the situation which will emerge in the hour of her defeat, Germany can envisage the possibility that the wartime collaboration of her three great adversaries will be dissolved by the political realities which will take control of the settlement. With the utter overthrow of Hitler and his regime, she will still have strong reasons to expect that the irreconcilable interests of Great Britain and Russia on the Continent may open a way of salvation from the crushing fate which the Anglo-American post-victory aims have devised for her.

III

The year just closing has been notable in that for the first time since the war began it is possible to discern certain lineaments in the shape of the postwar world. The illusion that Great Britain and the United States would dominate the world scene after their victory over Germany and Japan has been dispelled by the phenomenal emergence of Russia as a colossus whose shadow falls equally on Europe and Asia. The one great fact which the year has thrown into bold relief is the fact of Russia. Until the summer of 1943, her war with Germany had vibrated between a winter's advance and a summer's retreat, and there was always the possibility of a peace through exhaustion before a decisive victory could be achieved.

But Russia's amazing advance along the two-thousand-mile front since the winter of '42-'43, though it has not brought Germany to her knees, has actually brought the western Allies to their knees before her. What promises, if any, have been made to Stalin by Churchill and Roosevelt in exchange for his assurance that he will fight to the end beside them, are unknown. But in any case they are irrelevant, because Stalin needs no promises in order to get what he may want when the war ends. He holds the whip hand no less for the peace than for the war. The peace will not be dictated from Washington or London, but from Moscow. Stalin will be in a position to take as much as he wants of central and eastern Europe, and in the form in which he wants it, with no resistance other than diplomatic persuasion. Britain will be impotent to oppose him by force without the support of the United

States, and such support from this country is inconceivable.

It is futile now to ask whether the United States would have hitched its wagon to Great Britain's star from 1939 onward if the American people had envisaged such an outcome of their entanglement in the European war. The British empire, which then appeared to our government as our only protection against a European dictatorship, will probably emerge from the war either so greatly weakened in its relation to Europe that its protective value in the future for the Untied States will be dubious; or it will be strengthened in a manner which will alienate this country to the point where the sentiments actuating the present collaboration can no longer operate.

The possibility of a weakened Britain is made obvious by the towering figure of Russia, which will dominate the Continent. The possibility of a strengthened Britain has been frankly disclosed by the frantic proposal of British statesmen to save the empire by a consolidation of the other imperial powers of western Europe in one grand British empire. This project reveals the plight to which the rise of Russia has reduced Great Britain. It also illuminates the fallacy of "defending America by aiding Great Britain" which actuated American interventionism up to Pearl Harbor. Instead of the destiny of this country being bound up with military victory for Great Britain in Europe, it now appears that the kind of victory which is in sight will make it necessary for the United States to recover its independence of action to enable it to deal with a colossal new European dictatorship over the head of its erstwhile ally.

This prospect will not be mitigated by the kind of world organization of whose "necessity" the Moscow declaration speaks. Such a *world* organization can be only a dream for a long time to come. After the war, the world will be in the control of four powers—Russia, the United States, Great Britain and China—until the matters at issue among them have been satisfactorily settled, if they can be settled. Chief among these issues is the whole imperial system with its bases in western European countries which General Smuts now seeks to consolidate under the aegis of the British empire.

That the ideals and interests of the United States will prove more compatible with such a concentration of imperial power than with the mighty Russian order of things is, to put it conservatively, unlikely. The possibility of World War III, as we pointed out in these pages last week, is so ominously latent in the prospective outcome of World War II that those Americans who, against enormous popular opposition, supported our romantic President in taking this country step by step into the European shambles, must now be engaged in reflections of a solemn and somber character.

IV

Within the United States a record of progress has been written with respect to our national attitude in world affairs. Apprehension lest the Republican party should launch its 1944 campaign on a platform of reactionary isolationism was allayed by the conference of party leaders at Mackinac. This prepared the way for the Senate to pass a bipartisan resolution embodying the text of the Moscow declaration which committed the United States to membership in a world organization to prevent aggression. The passage of this resolution by the body which has the final word for the United States in respect to any international treaty, reflected the overwhelming sentiment of the nation and led to a proposal that the two parties adopt an identical plank on postwar foreign policy. The debate on this proposal is now going on and will probably continue until the party conventions are held next summer, by which time the concrete plans of the Roosevelt administration may be more clearly defined and disclosed.

The Republican party has found in the elections which have taken place in 1943 great encouragement for its 1944 contest with the Democratic administration. There is definitely a resurgence of discontent, due partly, no doubt, to the wartime restrictions on civil life, but rooted more deeply in a desire to return to a freer system of initiative than that which the New Deal is charged with intending to impose upon our economic life. The trend in this country is apparently in the opposite direction from the trend in Canada, our northern neighbor. There the movement is distinctly toward the left; here it is toward the right. But the issues are complicated here by an issue which is neither left nor right, namely, a fourth presidential term for Mr. Roosevelt. Candidates for the Republican nomination divide on the question whether a platform not too unfriendly to the administration's policies, or one of radical opposition to them, can "beat Roosevelt" next November. Meantime, the President has given no explicit indication that he will run again nor is he expected to declare his intentions soon.

V

In the sphere of education the year has witnessed a transformation of the campuses and classrooms of the universities and colleges of the country. Many college buildings have been taken over as barracks for army and navy inductees who march in file to classrooms for instruction in those technical subjects a knowledge of which is required in modern warfare. The civilian male student body has, of course, been reduced to a shadow of its normal size. The financial condition of the non-state supported schools has, however, flourished during the war, by virtue of the government contracts under which the conscripted men are being trained. For the first time since the depression many institutions will close the year with a balance sheet showing a black figure at the bottom.

Educational leadership, however, is becoming aware of the peril to which this comfortable arrangement with the state subjects the educational ideal. The possibility that precedents are being established for the federal government to take a hand in education after the war, is being frankly faced, and "education by contract" is generally deplored. The provision of the navy for the training of chaplains in colleges and theological seminaries, under naval discipline, has been put in operation during the year. This plan is recognized as carrying a peril to the freedom of the church to determine and train its own ministers without exterior prompting or conditioning or discipline,

and without creating any feeling of dependence or obligation toward any secular authority.

VI

The year has not been notable for any epoch-making events in the life and work of the churches. Many denominations suspended their annual conventions for wartime reasons. There have been no unions of denominations, though several are in process of hopeful negotiation. These include the Presbyterian and Episcopalian, the Congregational and Evangelical Reformed, the United Brethren and Evangelical, and the Northern and Southern Presbyterian churches.

With an unprecedented common understanding, amounting almost to unanimity, the churches have continued to refrain from blessing the war in God's name. With equal common understanding they have expressed their conviction and devoted much labor on behalf of a peace that may bear some marks of the Christian ideal of justice in international relationships. The Methodists held a "Delaware Conference" of their own at the scene, in Delaware, Ohio, where the great interdenominational conference was held in the previous year. The Disciples have projected a similar conference to take place at Drake University, Des Moines, Iowa, in February. The Methodists are making great preparations for their "Bishops' Crusade" to be launched next month. It will cover the entire church throughout the nation. Its purpose is to bring the gospel of a new world order to the laity and to mobilize them for action in practical ways on behalf of a just and durable peace.

The Federal Council of Churches and its various commissions have emphasized the responsibility of the churches to the chaplains in the service and to the soldiers and sailors who are in need of religious information and guidance. Widespread, if not absolutely universal, is the practice by local churches and pastors of keeping in sympathetic touch with their service men through correspondence, literature and gifts. Progress is informally reported by the Federal Council's special commission of theologians appointed to study and formulate "the meaning of the war in the light of the Christian faith." The work of this commission, when it is done, should profoundly help the churches to reach a common understanding of war and of the positive message which the Christian gospel lays upon them to proclaim.

In the limited space allowed, many events and trends discernible in the year now ending must be left unnoticed. The year presents us with a complex of dynamic forces so involved that no analysis of their interaction yields a sure ground for calculating the future. But Christians are not dependent upon human calculations for their hopes. We have a higher assurance in the providence of God, whose thoughts are not our thoughts and whose ways are not our ways. In him is our hope; certainly it is not to be found in our own wisdom.

The Christian Century, in this its last issue of 1943, speaking from its own faith to the faith of its readers, therefore has the courage, despite the darkness in which we all walk, to wish them happiness and peace for the New Year!

Being Cheerful to Order

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read a passage from a leaflet supplied to the fighting men of a certain nation. Since this is not a political column I refrain from giving the name of that nation. The soldiers and others are told that "most people are mistakenly of the opinion that letters are for the purpose of expressing the writer's thoughts and worries. This is not so. Soldiers should write in a more virile style, and in the future all letters must end on a cheerful note." This gem was found and served as a text for the master of all writers of light columns in a dark world—a genius who can make men smile even at a breakfast table.

But the counsel in itself is open to objection if it gives a military prescription to be followed by order. The reader would soon come to know the formula. He would overhear in the distance his friend saying as he paused before filling the last sheet, "I must now strike the jolly note," and he would observe the virile style enter. He would hear the brasses blare out the note of triumph. That transition is not unfamiliar in letters over which falls no shadow of censorship.

It was consideration for others which led the soldier to end with, "I am in hospital with a wounded head and my arm is in a sling, but I hope you are all in the pink, as I am." And there is a defiant optimism in that famous exhortation:

> Pack up your troubles in your old kit-bag,
> And smile, smile, smile.

But would you like to write a letter with a sergeant-major looking over your shoulder and shouting, "Smile, you son of a gun, smile!"

On the whole, there is a natural leaning to cheerfulness in letters. That is as it should be. But it should be there because the writer, when he talks to his friend, goes over in his mind the "blessings of this life" for which he is thankful. There should be no suspicion that he is hushing things up, or the whole business of letter writing is doomed. Of course, we may see now and then the cheerfulness "breaking in" as it did in the thinking of Dr. Johnson's friend. We smile at that, but we should not like letters written under the edict that "in future all letters must end on a cheerful note."

In the letters of that great letter writer, Micawber, sometimes he begins on a very cheerful note. But before the end the sun has gone down in the west and his day is done, or he is "in fact floored." Perhaps Mr. Micawber had one secret of a good letter writer—he was never halfway up or halfway down. He was either incredibly up or incredibly down, and he could be both in one letter. But no one except readers who dreaded Mr. Micawber's pecuniary entanglements would miss his cheerfulness.

Letters of all kinds should be spontaneous, free, as near to good talk as can be, and either up or down or both, as may be. But must I too not end on a cheerful note?

Yours with a smiling face,

QUINTUS QUIZ.

Are the Creeds Contemporary?

By Herbert C. Alleman

SMILE or frown at the English, as you will, but you must recognize their readiness for self-criticism. Just now they are reviewing their religion with the same thoroughness with which they review their economic and political relationships. Three-fourths of the British books which dealt with religion during the year just closing have been critical. Most of these were written by the clergy, including the primate of the established church, distinguished theologians and men of high episcopal rank. These criticisms have varied from attacks on the "archaic and static confessions of faith" which the church still carries as "excess baggage," to good-tempered chaffing of the sentimental worship of the non-conformist churches.

Viewed as a whole, the pervasive indictment which runs through all these books seems to be that the church as an exponent of Christianity is not contemporary. The indictment is pressed in several directions, but chiefly in this: the church's creeds and forms of worship are archaic, antiquated and meaningless to our generation. The mode of thought in our day is no longer that in which these documents were formulated. In the Greek and medieval periods men looked for truth exclusively in the realm of idea; today they seek it in action. Experience and not idea is the native air of religion.

The Demand for Experience

The same conclusion is arrived at in another way. The goal of faith is reality. It is not in the realm of idea that we arrive at reality. Our contact with reality is in fact, and fact belongs to the realm of experience. "What younger people today are disposed to criticize," says Kenneth Ingram in his thought-provoking little book, *Taken at the Flood,* "is the facility with which traditional Christians give their affirmation to a whole body of speculative doctrine, the truth of which they cannot have ascertained by any test in the field of actual experience. The mind of this age is impatient of anything which savors of intellectual hypocrisy."

The indictment sounds formidable, but let us analyze it. First, as to the forms themselves. Corporate worship arises from a desire to express community. In the sacrificial system of Hebrew worship, the sacrifice was offered not as a bribe or even as a petition but in celebration of a relation which already existed, on the basis of which the worshiper approached his God. As Dr. A. B. Davidson once put it, the sacrifices "were offered not to attain God's grace, but to retain it." Christian worship is the celebration of a great fact. The objection, therefore, that it is archaic is specious, of weight only if the symbols fail to convey the meaning with which they were originally invested.

If the form has ceased to be the channel of the original intention in its institution, it has become useless; but if it conveys through eye and ear as well as reflection the original intention to celebrate and appropriate the benefits of a great fact, it is ageless. Only its abuse or perversion can relegate it to the scrapheap of outworn implements. Nothing short of this can explain the persistence of the Roman mass or the devotion of worshipers to the stately liturgies of the Protestant church. The liturgy is not an order of worship in the sense of a program; it is the celebration of a great fact.

Plain Men Want Stately Worship

The objection to the forms of the church is not made by the plain man, who the world over has a penchant for stately and dignified worship. Hair-splitting distinctions of interpretation are not for him, but he has a sense of the mysterious otherness of Deity which is offended by the familiar language of his workaday world. Witness the popularity of Roman Catholic and Anglican worship in mission fields, and of the Masonic and other rituals among the rank and file of men. The plain man wants the paraments of his worship to be different from those of his work.

But the indictment further affirms that these archaic forms are the housings of dogma, and dogma comes from the realm of idea, while religion belongs to the realm of experience. There is a singular confusion of thought here. There is nothing reprehensible in dogma. We were given minds to think with, and their use is a moral obligation. Some form of dogma is inevitable. "To say that the teaching of Jesus or any part of it, conveys the truth about life," says Sir Richard Livingstone in a notable essay, "is a dogmatic statement implying a very definite view of the universe and human nature; to say that the teaching is false or valueless is equally dogmatic; and it is equally dogmatic to say that we cannot form an opinion in the matter but must suspend judgment. Agnosticism like theism or atheism is dogmatic, and there is no credit in halting between two opinions when in fact you must act as if one or the other is true." Only a person with an indifference to logic—"like the English," Sir Richard adds—could have invented the excuse of not thinking and not making up one's mind in matters in which action is inevitable, and where any action implies a theory of conduct.

Experience Must Start Somewhere

But the objection is pressed that creed should grow out of experience and not out of idea. The experience, however, which produces a creed cannot start with zero. It must be an experience of something. If it is Christian experience, it starts with Christ and centers in him. A picture of Christ, who he was, how he lived and how he won his disciples, how he was crucified by the Roman authorities and how he survived death, is necessary. We must relive the experience of the first disciples, see what convinced them that he was not an ordinary man but indeed the Son of God.

It was this conviction that made the creeds. It was the unformulated elements of the Nicene and the Athanasian

creeds which had kept the church alive three hundred years. They were the oxygen in its atmosphere; had they disappeared it would have ceased to live. As Carlyle put it, "If Arianism had won, Christianity would have dwindled into a legend." Therefore we insist that such dogmatic confessions are a part of Christian experience. The Christological debates of the great creative centuries of the church are a monument to the uniqueness of him whom Christians confess as the incarnate Son of God. The very word Christology is significant. As Dr. J. S. Whale says, "There is no Mohammedology."

The Nicene creed consists of but 101 Greek words; 84 of them are concerned with Christ. He is the heart of the creed as he is of the New Testament, and he is the heart of the New Testament because of what he is and has done for us. The earlier parts of the New Testament are epistles of Paul which reflect his missionary preaching. It is substantially the same message as that of Peter's Pentecost sermon. It is to be noted that it was not an exposition of the Sermon on the Mount. It was what those men believed and had found Jesus to be that they offered to the world.

Everyman's Creed

It is proper and fair to insist that the individual Christian should travel the same road the early Christian community traveled, that he should arrive at the creed, and not start from it. It will mean infinitely more if he comes to it as they did, but he may not ignore the fact that the creed is the consensus of what the early Christians found in Jesus Christ. A creed is a testimony, not an invention. Many creeds have been formulated, but only those that grew out of an experience of Christ have survived. Moreover, an ecumenical creed must contain the common denominator of Christian experience. It is not a philosopher's creed, nor a scientist's creed, but Everyman's creed. Its survival raises the question whether the experience which it reflects is not normative for all Christian experience.

But to get back to Mr. Ingram and his vigorous book. He persists in his indictment of the church and offers in place of its creed the counsel: "Discover how to live. Find out the art of living and the way to become creative. That experience will become your path to God."

That is an echo of the easygoing optimism of the last quarter of a century which blandly assumed the natural and fundamental goodness of man. We are not as sure as we were, however, that the process is so simple. The unilateral evolutionary progress, so attractive in theory, stalls in practice. We have enormously increased our skill in all fields of endeavor; we have not made a corresponding mastery of our wills in its application. The light of progress in applied science is great, the shadow of our moral failure is correspondingly great. In view of the uses to which we have put our knowledge the *lapsus linguae* of Mr. Churchill in his Harvard address when he spoke of "the infernal combustion engine" was not altogether a mistake.

Along with the triumphs of aviation have come bombs. Chemical research in the interest of medicine has brought with it poison gas. The education which was to have banished crime has made smarter criminals. Man's power to do more good is also power to do more evil. As Reinhold Niebuhr puts it, "History is the record of an ever-increasing cosmos creating ever-increasing possibilities of chaos."

The Bible is Contemporary

Left to himself man does not tend to seek the way to God. That is the significance of the story of the Fall. As Dr. Whale has said: "The Fall refers not to some datable aboriginal calamity in the distant past of humanity, but to a dimension of human experience which is always present, namely, that we who have been created for fellowship with God repudiate it continually and that the whole of mankind does this along with us." There is no book as contemporary as the Bible, and the reason is that the Bible deals with this elemental human tragedy. All real religion deals with it. The Bible could not have been written if that grim and inescapable reality had been omitted, for it deals chiefly with man, and the primary thing about man in history is that he has gone astray.

The creeds deal with one other great contemporary fact. Theology calls it salvation. The old Hebrews called it victory *(shalom)*. It was the most comprehensive denominative of happiness, as it designated "the healthy development in all forms, both of the harmony within the covenant and of all progress in life." Ancient Israel first had the idea of "victorious living." "Well, anyhow," said Father Waggett to Mr. Chesterton, as they stood on the Mount of Olives looking down at Calvary, "it must be obvious to anybody that the doctrine of the Fall is the only *cheerful* view of human life." It is the only cheerful view because it is the only profound view. "It would seem," says Bosanquet, "that the idea of victory involves the idea of the Fall, and the answer would be that the scheme of salvation, involving finiteness and sin, was essential to the nature of God and the perfection of the universe."

If God is contemporary he has laid upon him the cross of man's weakness and waywardness and willfulness. If there is any current hope for man it is because God is willing to bear that cross and, bearing it, is able to turn its tragedy into triumph. The question will emerge in these matters, not whether the creeds are contemporary, but rather whether modern man doesn't need to be made conscious of the essential and ageless processes of life.

A Prayer of Jerome

(345?-420)

SHOW Thy mercy to me, O Lord, to glad my heart withal. Let me find Thee, for whom I long. Lo, here the man that was caught of thieves, wounded, and left for half dead, as he was going toward Jericho. Thou kind-hearted Samaritan, take me up. I am the sheep that is gone astray; O Good Shepherd, seek me out, and bring me home to Thy fold again. Deal favorably with me according to Thy good pleasure, that I may dwell in Thy house all the days of my life, and praise Thee for ever and ever with them that are there. *Amen.*

What Lies Ahead for U.N.R.R.A.?

By Samuel D. Marble

IT WAS NOT until after the world had followed with wide-eyed interest the debut of UNRRA—the United Nations Relief and Rehabilitation Administration—that the guard was withdrawn from around Atlantic City's swank Hotel Claridge. First, and for the moment fairest, child of the United Nations family, UNRRA's coming-out was singularly successful and attended with all the punctilio that such an occasion demands. Sage diplomatic sponsors toiled with fretful care to insure that the send-off be a happy one, for only they could really understand the troubled life that must surely lie ahead for the new organization.

Perhaps the most encouraging aspect of the conference lay in the general expressions of satisfaction on the part of all the participants, but particularly on the part of the lesser nations. It must be remembered that it was the objections of the small European democracies to the original charter proposed last summer by the American state department that resulted in its eventual withdrawal, and also launched the Atlantic City conference on a sea of speculation as to whether a suitable agreement between the powerful and weak might be found. Those earlier fears have been as yet unrealized. Indeed, it is a fact that at Atlantic City resolutions were presented by strong nations which were resisted by small nations. And it is a further fact that the small nations eventually predominated, and the great nations accepted and underwrote terms proposed by their lesser associates. This spirit of conciliation and compromise on the part of the mighty sounds a note encouraging not only for the future of UNRRA, but also for other United Nations organizations yet to appear.

Accomplishments at Atlantic City

The success of the initial sessions is all the more gratifying in view of the dominant role played by the United States, which as a nation has had relatively less experience in matters of international organization than most of the other countries present. The solid accomplishments of the sessions were several. An organization was formed and leaders were selected; the scope of the agency's anticipated activity was defined; an agreement for financing the program was drawn up; and procedure was established for ascertaining need in liberated areas and for relating the need to available supply.

Russia and Poland, in spite of much coolness in the past, sat and worked together at the same table and accepted assignment to common committees. Suave diplomats shed their traditional frock coats, rolled up their sleeves, and tackled elemental problems with a united common concern. The size of the helping on the European relief dinner platter was the sort of homely matter that got attention. It was felt in this connection that food should be distributed on the basis of need without discrimination, and that the best method to prevent discrimination was to establish an absolute caloric minimum below which relief feeding must not go. The trouble was that, judged by normal standards, a meal of the same caloric proportions would make a banquet in the Balkans but only a sorry lunch in the Lowlands. No decision was reached, but the amount of mutual understanding that resulted from this weighing of common problems must have been great indeed.

Feeding—a Means or an End?

This is an auspicious beginning, and a comforting one as we prepare to face the cold dawn of a United Nations victory. But encouraging as these initial sessions have been, only the smallest problems confronting the UNRRA have as yet been faced. The potentialities for shipwreck and confusion in the future are almost boundless. Hazardous shoals abound, tempestuous seas are many, and only the most inspired statecraft can ever hope to find a safe channel.

Former Governor Lehman, director general of UNRRA, has made the flat promise that "relief will not be used as a political weapon." This is a brave statement, and Mr. Lehman's position must receive strong backing by the American people if it is to mean anything. During the last decade we ourselves have seen some of the implications of playing politics with relief. We know that such a game makes for bad relief and for bad politics as well, and as an astute public servant Mr. Lehman is able to understand these things as profoundly as anyone. The urge to use our domestic relief as a political instrument, however, will be as nothing in comparison with the temptation to do the same thing with relief abroad.

For one thing, we are now engaged in as honestly a political war, taken in a broad sense, as this country has ever known. We are now using the ultimate instruments of violence and destruction to force strategic decisions. It will be difficult to put the relief program on a different basis, but that doesn't mean we shouldn't try. Indeed, it will be a hard thing for many people to understand why we should be willing to seek decisions with blockbusters but not with oatmeal. It will seem strange to many that we guarantee that millions of homes will be converted into rubbish heaps, but also insist that the rations on the kitchen table be left inviolate. We are now fighting a war to win good governments in Europe, but if at any time after the war it appears to be a possibility that we can get a slightly better government by holding up relief supplies for a few days or a few weeks, the temptation to do so will be well-nigh irresistible.

Food and Exiled Governments

Governor Lehman may find himself in this matter not only under moral pressure from outside, but conceivably under organizational pressure from within. Forty-four governments are represented on the council of UNRRA, including the European refugee governments that have been separated from their native people for more than

four years. It is now generally conceded that some of these governments may not be welcome back in their homelands when the smoke of battle clears away. The political situation in Yugoslavia, Greece, Poland and elsewhere is exceedingly fluid and it is difficult to say what the needs or the desires of the peoples will be when the war comes to an end. Certainly their desires even now do not seem altogether in accord with those of the exiled governments.

Resettling Populations

But in the terms of its basic charter, UNRRA has agreed not to inaugurate a relief program in any area without first consulting with the member government involved. The agency has further agreed to use national agencies for the distribution of supplies wherever possible. This naturally puts a government-in-exile, returning home arms loaded with provisions from the United Nations' larder, in a powerful position to deal with the people of the liberated homeland. Is this politics in relief? Or is it simply a demonstration that such circumstances as this are inevitable?

In this connection the matter of resettling displaced peoples received much consideration at Atlantic City. Here again, the political aspect of such a problem cannot be downed. It is perfectly obvious that all of the homeless people in Europe cannot be returned to their native environment at the same time. In view of this fact, the government of Graustark, to use a hypothetical example, will doubtless find many reasons to resettle "good Graustarkians" first; that is, Graustarkians who will be loyal to the present government-in-exile. Graustarkians of dubious political complexion will be settled later on when they won't rock the boat. And, if one is to judge on the basis of Graustark's prewar record, the Jews will come in at the tail-end, or may even be forgotten altogether. Is such a program as this political? Or is this simply an effort to make the practical best of a situation that is highly complicated?

Considerations of this sort are inevitable, and perhaps only a hair divides the political from the non-political. But judged on the basis of intent, certainly Governor Lehman's courageous declaration unfurls a bright banner of humanitarianism for which this dark world has long waited.

Will the Military Do the Job?

An additional complexity in the UNRRA picture is the uncertain role the army may play in foreign relief. The basic charter specifies that the administration shall undertake no activities without the consent of the army command "while military necessity exists in any area," and then only "subject to such control as the command may find necessary." The army is given the freedom to determine when "military necessity" exists, and of course the liberal interpretation army chieftains are able to give this phrase is notorious.

At any rate, the army has the freedom to decide when UNRRA shall begin to function in a liberated area, and to determine the conditions from the outset under which the organization will operate. This power is tremendous, for the ability to determine policies during the critical first six months after hostilities cease, when certain basic readjustments and realignments are being made, may be largely determinative of the policies to be followed from there on out. No one knows precisely at what level the army is feeding the civilian population of Sicily, for example, but surely when UNRRA arrives on the scene it can scarcely reduce the basic rations enjoyed under the military, even though Atlantic City agreements run to the contrary. Or, if the army in Italy turns over to UNRRA a distribution system for relief supplies employing men carefully selected for their positions by the Badoglio government, the relief administrator may find that his political commitments have already been made.

Civilian relief agencies have not been permitted to work in Sicily, even though Mr. Lehman's American foreign relief agency, the predecessor to UNRRA, has been waiting months for the opportunity to do so. The War Food Administration has refused to grant priorities necessary to carry on the work, allotting the foodstuffs instead to the military. To date, it has been the army's job, and it has been one not only of relief but of rehabilitation also.

Succor for Everyone?

Atlantic City's one pronouncement on the subject of relief for defeated enemy people was that the vanquished people must be required to pay for whatever they get—pay to the last mouthful of food and the last emergency layette. It will be to the eternal credit of the Anglo-American representatives that they attempted to modify this stricture by proposing that the defeated receive relative to their need, and that they pay back with whatever they are able. But other delegates would have none of it.

Germany after the war may be able to pay for little. Emerging from the conflict with cities destroyed, factories in ruin, government in total default, financial institutions in chaos, her shipping annihilated, the transportation system hopelessly broken down, rocked with revolution, bloodshed and violence, under the control of her enemies, her manpower dissipated and her reserves exhausted, the requirement that the defeated German people shall pay means essentially that they shall be required to continue to fill their bellies and the bellies of their children with the husks of their own destruction.

Although such a decision at the moment is not surprising, one cannot help suspect that this ruling eventually will be modified, even though one dare not venture when. It may be that in this respect the experience of the last war will repeat itself. For six months after the armistice of 1918 the Allied high command continued the blockade of Germany, and it was during this period that mortality rates rose to alarming heights. It was an era of most intense suffering. The officially sponsored relief of that time would not and could not run the political risk of catering to the late highly disreputable enemy, and it was the Quakers who kept alive hundreds of thousands of schoolchildren during this period with a program of emergency feeding. Perhaps this may prove again to be a special niche reserved for the religiously motivated societies who feel themselves under special compulsion to minister to the suffering wherever they are found, and in a spirit of love to bind up humanity's wounds.

The Validity of Religious Pacifism

By Henry J. Cadbury

I DO NOT KNOW what others find in the midst of war. No doubt the war is integrating the lives of many persons, for better or for worse, as never before. But the new unity may not be on an idealistic basis that will stand the scrutiny of the future. Fortunately the warmakers are less vocal this time in their claims of either a highly noble cause or a highly desirable result. They believe their side is at least the better one and their victory will at most prevent still worse disasters. Hence one may venture to suggest a return to some of the standards with which war is inherently inconsistent.

Like the non-participants who, during the battle of Megiddo in the days of Deborah, sat by the watercourses of Reuben, we pacifists today have "great searchings of heart"—searchings all the greater because we are not drowned by overactivity and preoccupying military problems. We recognize the sincerity and earnestness of those who press the fight—and they are not on one side only of this conflict—and their best reasons are clear to us. Yet they do not move us. We know that beneath arguments, on their part or on ours, are presuppositions so deep and almost unconscious that there is rarely any true meeting of minds, and that positions like ours do not rest ultimately on dialectic logic or on pragmatic demonstration. Religious pacifism is a conviction and a way of life and it is part of a larger Christian conviction and way of life. The most that any written or spoken statement can do is to indicate some fortifying considerations which the pacifist cannot ignore.

War and the Mind of Christ

While one realizes that much that was said against war since the last one, whether by church leaders or by church bodies, sprang partly from sheer disillusion without counting the cost or recognizing the secret uncommitment of the speakers, there was an incontrovertible truth in the explicit refusal to associate war with the mind of Christ. No plea of necessity or unavoidability, of the lesser of two evils, of the right of self-defense or of acquiescence in war because it has come, need shake one from that stand. Secular arguments and analogies convince only those who wish to be convinced, while behind much of the pro-war case one can detect a fundamental spiritual uneasiness.

This war, we are told, is "different" from others—but is it different enough to be justified? Is there any reason to think that military victory will be more effective in a total war against totalitarians than in other wars? There are evidences that even in the midst of war the warriors are unconvinced or, like Paul when he breathed threatening and slaughter, are nearer to conversion than they seem. Psychologically at least and in America, the overworked word "total" is far from applicable. Much participation in the war is occupational, not emotional, and there is a widespread and deep suspicion of the method and of the result. Men in uniform say often, "I know that war never settled anything," or, "What are we fighting about anyhow?" or, "I am still at heart a pacifist," or, "It just doesn't make sense."

Gandhi's Analysis

Those who are engaged in the conflict scarcely see this. As Mahatma Gandhi said to Eve Curie: "I will tell you something else: you don't see it because you are obsessed by your own struggle and by the battles that are being noisily fought with arms everywhere. But under all this violence, the trend toward non-violence is universal. In many secret ways it paralyzes the war itself. There is a profound distrust of the use of force in all the peoples and even in all the armies in the world."

This underground pacifism—one cannot call it a pacifist movement—is of course much of it secular, not to say skeptical, rather than moral or religious. Much moral and religious idealism against the war, however, exists even in those who promote the war. Some who jauntily accepted it or superficially condoned it see as it progresses its immoral by-products and ensnaring implications. The very efforts made to justify it indicate a concern for the moral loss it brings as well as for the loss in life and treasure. To win the war we unwillingly stoop to the level of the enemy. We do what they do, and we must support our doing so on the ground of necessity, of the merciful desire thereby to shorten the war, or of a not too modest but still moral sense of being instruments of God's righteous indignation.

The moral weakness of war is increasingly seen to be not the evil men suffer but the evil men inflict. Our dislike for nazi sadism and cruelty is a well grounded horror of the demonic degradation of human personality in the agents as well as a sympathy for the victims of the system. It is not mere squeamishness that makes our own combatants so unhappy about what they are doing, like the soldier quoted by Mrs. Roosevelt as saying, "I don't know whether I want to go home. I don't think I am fit to go home. For five months I haven't done anything but kill."

Moral Concern

It is not always mere cowardice that makes others prefer to combatant service the more indirect participation of defensive or production assignments. While neither our press nor our Congress has been the platform for such expressions of uneasiness as have appeared in the British press and Parliament over the night bombing of civilians and the deliberate starving of Europe, Americans recognize that our pressure on neutrals, our treatment of our own occupied territories, and the treatment of enemies if we defeat them, are questions not only of embarrassing practical complexity but of moral concern.

For many pro-war Christians our refrainment from hatred and our deep concern for a good postwar world are grounds for moral self-congratulation. If to others they seem more pharisaical or at most a glozing over of

great present evildoing with smaller or hoped for well-doing—straining out the gnat and swallowing the camel—they attest unconsciously to a widespread sensitiveness of conscience about war. The insistence with which men put the blame for the war upon neither themselves nor their allies is another evidence of this admission of the guiltiness of warmaking, while they justify their own innocence in becoming and remaining belligerents with other familiar and equally assumed arguments. Even by men's escape mechanisms their fundamental moral soundness sometimes may be seen.

For the full integrity of our Christian life a more explicit and more courageous adherence to the principles of pacifism has its place. Even the perfectionist has his vocation. Faith in a warless world is not only perfectionist but realistic and practicable, a faith not most obviously promoted by doing evil now that good may come or by continuing in sin in order that—by reaction, as many hope—grace may abound.

War the Enemy

The real battle in the world today is not between the United Nations and the Axis. War itself is the enemy. "In all wars, as in this one," says a Catholic writer, "the devil has a foot in each camp." Reinhold Niebuhr has lately said that even if the nazis are correctly called anti-Christ, it does not follow that the democratic nations are fighting the cause of Christ. There is a place for those who, confronted like Jesus with the issues that loom largest to their contemporaries, seek to align themselves with the more real and enduring forces of righteousness in that other warfare from which there is no discharge. They cannot enlist either outwardly or inwardly in the present conflict, because they "hear a different drummer." That is not the splendid isolation of the ivory tower or the self-complacency of the Pharisee, but the humble, penitent and sacrificial commitment of a resolute but undogmatic struggler for the light.

It must bother us that our efforts look so futile. In a sense we are involuntarily in the war whatever we do, and as with the conventional patriot it is not always our country's side that we prove to be aiding. Probably we sit looser to conventional patriotism than some because we recognize that the true welfare and the true greatness of nations is not in victory and that the interests of the world, of one nation in that world, of one party in that nation, and of one policy of that party, are altogether independent matters.

Peace Without Victory

Perhaps the early Christians were right in condemning war, and the Quakers since 1650, and many others since the last war, even up to 1936 when Winston Churchill was quoted as saying that "America should have kept out of the last war" and when Franklin Roosevelt wrote: "We can keep out of war if those who watch and decide have a sufficiently detailed understanding of international affairs to make certain that the small decisions of each day do not lead toward war, and if, at the same time, they possess the courage to say 'no' to those who selfishly or unwisely would let us go to war." Perhaps today to end the war without victory would be the best aim America could have, while for its conscientious citizens the best preparation for an enduring peace is a saner appraisal of war.

Peace by Peaceful Means

Thousands of thoughtful persons, who because even as civilians they are regimented into assisting the war to a small degree, against their best judgment resign themselves to helping it to a greater degree. Finding like the apostle Paul that they are doing what they would not, they adjust what they will to what they do, because the reverse seems so difficult and futile. Certainly we are all in quandaries that threaten our moral and mental integrity. But external coercion of thought is not one of them. The Supreme Court declared lately: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act their faith therein."

We must regret that the ideal opportunity to confess by word and particularly by sacrificial act our unorthodoxy is not forthcoming, not even to the men who bear their witness as conscientious objectors in prison or under Selective Service, but we may inwardly fortify our souls in loyalty to what we believe the better way than war, and seek every opportunity, no matter how against the stream it seems, to speak and act on behalf of a religion of "peace by peaceful means" and to demonstrate its power to take away in our own lives the causes of war.

The Christ Militant

LET us celebrate the Christ militant.
Let us revere the Carpenter's son,
Who drove the money-changers from the temple.
Let us make the brotherhood he taught
Not a word in a minister's sermon
But rich bread on a child's plate,
Coal in an old man's furnace.

Let us make the holy democracy of Jesus
Not a word in the dictionary
But a candle in each human soul,
A light to cleanse the hate-ravaged earth,
To make fertile the greed-harrowed fields.
Let us restore to the people,
Huddled and cowed under the lash of warlords and exploiters,
Their natural heritage.

Let us celebrate the Christ militant,
Jesus, the Blessed Agitator,
Who hung for anguished hours on a cross
For a world of waving cornfields and blossoming orchards;
Jesus who died for a world of laughing children,
And men and women with peace and love in their eyes.

LUCIA TRENT.

BOOKS

War as Science and Art

MAKERS OF MODERN STRATEGY, MILITARY THOUGHT FROM MACHIAVELLI TO HITLER. *Edited by Edward Mead Earle. Princeton University Press, $3.75.*

UNDOUBTEDLY this is the most authoritative and comprehensive book about war on its strategic side that the present war has produced, as Quincy Wright's book is on the social side. Twenty experts, some eminent, all competent, collaborated in writing it. It may be doubted whether the causes of war are revealed with much clarity by a study of the "best military thought" of the ages, as hinted in the introduction. Military thought too often expends itself in considering how to win a war, rather than why there should be one. Yet political objectives and the military means of attaining them are so closely interwoven that the study of the means does throw light on the ends for which they have been employed. Clausewitz spoke truly when he said, "War is nothing else than a continuation of political transactions intermingled with different means"—and only "intermingled," for politics does not stop when war begins.

In our own time we have seen the concept of war as "an act of violence intended to compel our opponent to fulfill our will" developed from what Clausewitz called "absolute war," which consisted in pushing violence to its utmost bounds, into "total war," which includes not only the utmost violence used by army against army but every form of pressure, physical, psychological, economic and ideological, that the military and civilian populations of warring nations can bring to bear upon each other. All this is a part of strategy, though the discussions in this volume are for the most part confined to military operations in the more restricted sense. The involvement of the whole body of citizens in the complex of operations which now constitute war brings such a book as this within the interest of the intelligent civilian. It could doubtless be used to advantage in the War College, but the armchair strategist can also read it to his enlightenment—and the opinions of the armchair, or amateur, strategist are not to be lightly disregarded at a time when the war is everybody's principal business whether he wants it to be or not. It is only on this presupposition that I venture to review this book, even in the very general way of merely indicating its purpose and scope.

Pascal's famous dictum in justification of war was: "Justice without force is impotent; force without justice, tyrannical." Few of the great military minds treated in these pages have much to say about justice. Machiavelli pointedly ignored the concept of the "just war" which earlier writers had been at such pains to define. Others, like the economist Adam Smith, thought of war in relation to the national interest in terms of wealth. The social reformers Marx and Engels looked upon all the minor wars of their time—the strategy of which, as it happened, they analyzed with extraordinary acumen—as clearing the way for the general social revolution. Most of the great strategists, however, took war for granted as natural and necessary in the struggle for survival or advantage. Frederick the Great and Napoleon had their own ambitious ends which could be attained only by war. The great modern commanders, organizers, military engineers and theorists had jobs to do or professional problems to solve. Social, moral, or even political considerations do not seem prominent in their thought.

Neither, for that matter, do the nobler motives or the deeper questions appear to have bulked so large with the warriors in the earlier period as is sometimes supposed. The author of the first chapter notes that, after the transition from the medieval system to professional and mercenary armies, "war was no longer undertaken as a religious duty." When had it ever been—really? Certainly the Crusades would never have got far on this motive alone. Read the contemporary account of *The Crusade of Richard Lion-Heart* by Ambroise *(passim)*. When the question was raised, in the Reformation period, whether a Christian could be a soldier, it was not so much that the previously religious occupation of fighting had been secularized as that greater sensitiveness to the ethical demands of religion suggested the question, and because the individual's new freedom to choose or refuse to be a soldier gave the question a relevance it did not have under feudalism, when he had no choice.

This study begins, then, with Machiavelli who, as a bureaucrat in Pietro Soderini's government of Florence, had a part in establishing a conscripted citizen army, the failure of which to hold against the imperial forces backing the returning Medici (1511) put him out of a job and gave him leisure for wider reflection on the whole social complex of which statecraft and war are parts. He favored infantry as against cavalry, citizen soldiers (but Florentines exempt) rather than professionals, and aggressive action aimed at the complete subjugation of the enemy, and as a man of modern mind he believed that the outcome was determined not by "Fortune" but by natural forces operating according to laws which it was the business of the commander to learn and follow. His was the strategy of a rationalist.

Vauban, Louis XIV's military engineer, whose works still dot France, greatly developed the civil administration of the army, and made it an elaborate mechanism largely dependent upon the services of engineers and technicians. In his time, and partly through his influence, international law entered the thought of the strategists, but apparently not for long. Sieges became the most important military operations. Vauban himself conducted fifty sieges, designed over one hundred fortresses (and at least one cathedral, Briançon, which looks like a fortress), and was the apostle of trench warfare for attacking fortresses.

So, merely to mention some of the important contributors to military science who are discussed at length, the story continues with Frederick the Great, and the two great military historians and analysts, Jomini and Clausewitz, who are rated as the co-founders of modern military thought—the former stressing the occupation of territory and the latter the destruction of the enemy's forces—and comes to the modern Prussian school which includes their contemporaries, Scharnhorst and Gneisenau, whose successors were Moltke and Schlieffen. This brings us down to the memory of living men—French colonial warfare, the strategists of the First World War, the advocates of sea power and air power, Japanese naval policy and, as a finale, Hitler, whose ruling principle is the strategy of the aggressive, to hit first, hit fast and hit hard.

All this is vastly enlightening, though factors other than the technically military drift into the background as the discussion proceeds. It is also sickening, if one permits oneself to think of war in terms of the people involved in it and affected by it. It requires a determined effort of abstraction to speak of "the fascinating study of war and the means of waging it." Artillery is ballistics as well as bloodshed; and

war is strategy and design and the matching of wits, as well as slow agony and sudden death. The thoughtful reader will be instructed by this highly expert presentation of the developing science and art of war without being seduced into the acceptance of the deadly heresy, to which every strategist is in danger of becoming a convert, that war is a "natural and necessary" human activity.

W. E. GARRISON.

Books in Brief

CLEMENCEAU. *By Geoffrey Bruun. Harvard University Press, $3.00.*

The only thing Clemenceau really believed in was himself—and there were moments when he wasn't any too sure of himself. But Mr. Bruun has achieved an unforgettable portrait of the man who was always a goad to French cabinets, who made it his life work to puncture shams and deflate pretensions, and who almost single-handed forced France to stick in the war until victory came in 1918. As premier he was both "the Tiger" and "the father of victory." Utterly ruthless in his dealings with other men, he still found it difficult to understand why they did not love him or grant him the modest rewards he thought he had won—as, for example, the presidency of the French republic which was denied him in 1920. Mr. Bruun exhibits a surprising objectivity in this biography. Even his claim that Clemenceau's cynicism and brutality during the writing of the Treaty of Versailles now seem to have a justification generally denied a decade ago, is not advanced without acknowledgment that the issue is still far from finally settled. And there is no effort to gloss over certain aspects of Clemenceau's career, such as his intimacy with Basil Zaharoff, which his partisans would rather have forgotten. Incidentally, it is interesting to be reminded that when Clemenceau lived in the United States he was an intense partisan of Thaddeus Stevens. There was a good deal of "Old Thad" in "the Tiger."

A SHORT HISTORY OF THE CHINESE PEOPLE. *By L. Carrington Goodrich. Harper & Brothers, $2.50.*

Forty centuries look down upon the student of Chinese history—to be conservative, call it thirty-five. Archeology has much to say about the remote past in eastern Asia; there is, for example, the "Peking man." Legends tell of the Wu Ti and Hsia dynasties, with twenty-six rulers, beginning 2852 B.C., but these have no standing in history. Chinese history begins with the Shang period (about 1500 to 1000 B.C.) and continues with the Chou (about 1000 to 250 B.C.). These governed only a small part of what we know as China. The first real empire was that of the Ch'in dynasty, which did not last long and was followed by the Han. After that the matter becomes more complicated, with alternating periods of unity and disunity and of native (Sui, Tung, Ming) and foreign (Yüan and Ch'ing) dynasties. Mr. Goodrich tells the story of China's political and cultural development briefly and succinctly. One could scarcely tell more in equal space. But it may be doubted whether such a drastically compressed account of the complex political changes leaves much besides confusion in the reader's mind. "If I am to have so much, let me have more." With reference to art, industry, commerce and religion, the author gives more, and these are the topics of most general interest. Nearing the end perhaps he felt cramped by the limitations of space, for only 17 pages are devoted to the whole Manchu dynasty (1644-1912), a period of decisive importance for China in relation to the rest of the world, and the revolution and the thirty years of the republic are skimmed over in four pages. But within the limits which Professor Goodrich has set for his book as a brief introduction to Chinese history for those who know nothing about it, it is a complete success. An ample and varied bibliography is appended. The author is himself a scholar of assured standing in this field.

COME OVER INTO MACEDONIA. *By Harold B. Allen. Rutgers University Press, $3.00.*

Macedonia, whose famous appeal to the apostle Paul gives this book a title with a touch of inevitability, needed a different kind of help in the years immediately following the First World War. The backlash from the ill advised and ill timed Greek effort to swarm into Asia Minor, just at the moment when Kemal Pasha was about to begin the rebuilding of Turkey, led to the jamming of more than a million refugees into Macedonia in 1922. Near East Relief did notable work in meeting immediate needs. The enterprise was taken over and enlarged by the Near East Foundation, which developed the venture from one of relief to one of rehabilitation. Mr. Allen was educational director from 1928 to 1938. Attention was given to agriculture, industry, education, road-building, health and sanitation. The foundation furnished initiative, expert leadership and planning, and a certain amount of money. The achievement in the uplift of the whole people was due to its success in stirring them to lift themselves by the cooperation of local communities and the Greek government. A tremendous lot of this kind of work will have to be done in many areas after the present war. Mr. Allen's book presents a stirring object-lesson which may be profitably studied by those who are concerned with this undertaking, and by the much larger number who ought to be.

Books Received

Russia and Postwar Europe. By David J. Dallin. Yale University Press, $2.75. (To be reviewed.)

Persons and Places, The Background of My Life. By George Santayana. Scribners, $2.50. (To be reviewed.)

From Victory to Peace. By Paul Hutchinson. Willett, Clark & Co., $1.50. (To be reviewed.)

Bringing Up Ourselves. By Helen G. Hogue. Scribners, $1.50. There is expert authority behind the statement that the social sciences and psychiatry have been "relatively sterile in the practical direction of human affairs." The author attempts to show how the sterility may be changed into fruitfulness. In large measure, she does. There is nothing new in the book, but there is a combination of good psychology and good sense, presented simply and concretely, which ought to be a real help not only in "bringing up ourselves"—which is the prime essential—but in bringing up those whose developing attitudes and personalities are largely dependent upon ours. The final chapter on "The Religious Need" is excellent.

American Freethought, 1860-1914. By Sidney Warren. Columbia University Press, $3.25. (To be reviewed.)

Mainsprings of World Politics. By Brooks Emeny. Foreign Policy Association, 25 cents. A "Headline" pamphlet giving, in text, maps and diagrams, a *multum in parvo* analysis of the principal factors and forces which have determined the policies of peoples toward one another from ancient times until now. It would seem impossible to cover so much time and territory in 94 pages (and for two bits!) without reducing the actual complexities to a diagrammatic oversimplification. But it is possible, and it is done. Only the main lines are drawn, of course, but these make a clear, vivid and concrete picture.

The Italian Conception of International Law. By Angelo Piero Sereni. Columbia University Press, $5.50. (To be reviewed.)

Boys and Girls at Worship. By Marie Cole Powell. Harper,

$2.00. An intelligent book of worship materials and techniques for use with children of nine to fourteen years. It contains much that is new and unconventional, but nothing that is bizarre, strained or irrelevant to the purpose of worship. For teachers and leaders this book will repay careful study.

Rebuilding Our World, Sermons in the Harvard College Chapel. By Willard L. Sperry. Harper, $1.75. Like everything else from Dean Sperry's pen or voice, these wartime sermons to students combine solidity of substance with attractiveness of form. The central concepts of Christianity are presented and applied to current needs in such a manner as to predispose the average young man of intelligence to give them respectful consideration. Without oversimplification of the moral and religious problems raised by the situations in which youth finds itself, Dean Sperry gives wise guidance to thought and imparts courage and a sense of spiritual security.

CORRESPONDENCE

Senator Butler's Charges

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "International Boondoggling Sweeps South America," appears to me to be a very unfair and one-sided interpretation of this important issue. You seem to agree with Senator Butler and express the hope that he will push this matter in Congress. Did Mr. Butler go to South America to see how well our good neighbor policy is working, or to try to find ammunition with which to attack the administration?

East Main Methodist Church, IRA E. CARLEY.
Kalamazoo, Mich.

[Further investigation has convinced us that the charges made by Senator Butler were ill founded. His figures as to lend-lease and similar expenditures, which we quoted, have failed to stand up under scrutiny. We agree, therefore, with our correspondent. —THE EDITORS.]

The Power of Democracy

EDITOR THE CHRISTIAN CENTURY:

SIR: In a postscript to the editorial "Cairo and Teheran" you point out that Stalin made Churchill and Roosevelt come to him, and that he made Churchill come as a suppliant. I should say that this remark does not so much display the strength of Stalin as it demonstrates the power of democracy. The Americans and British could be left to manage themselves while their potentates were on the other side of the world, whereas the Russian dictatorship could permit Stalin to go no farther than Teheran. The whole picture reflects the weakness of the authoritarian system in power in Russia.

United Presbyterian Church, E. MARCELLUS NESBITT.
Beaver, Pa.

Help for Men in Prison

EDITOR THE CHRISTIAN CENTURY:

SIR: I was glad to read your editorial, "Under Military Control," in the December 8 issue. From time to time men have gone to court and prison in an attempt to clarify this point. Through your pointing out the facts, you have aided them.

C.P.S. Camp 42, C. M. BRASHARES.
Wellston, Mich.

Grace, Not Works

EDITOR THE CHRISTIAN CENTURY:

SIR: It is doubtless true that one of the strongest desires is for equality, but it seems to me that Professor Dabbs ("The Common Man," issue of December 15) from here on is contorting an elemental idea. It is good to feel that the wholeness of work is the high lot of the common man. It is also undoubtedly true that fragmentation in work may produce dissatisfaction in the mind of the worker. But Professor Dabbs has suggested what is industrially and economically impossible. The reference to the Soviet Union is, in my opinion, the key to his entire article, as revealed nearer the end of the article: "the product should be owned by the group." (Incidentally, who ever heard of a slave, individual or nation, being out of a job?)

Perhaps capitalism is less at fault than the author would have us believe. It may be partly the fault of the church that men do not possess a faith that enables them to live effectively in spite of this fragmentation. The Kingdom is within, not without. The Christian message is, among other things, that man shall live in a conditioned world victoriously by sharing in the unconditioned grace of God. (Of course, this grace becomes conditioned because men are the media expressing this grace.) The common man will be a reality when men realize that it is in the grace of God that they find fullness of life, not in the building of a house or the making of shoes or the owning of the product.

Methodist Church, A. C. UNDERWOOD.
Ligonier, Ind.

No Basis for Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: This came to me in a private letter from one of the best minds in the Congregational ministry, a man now retired:

"I continue to hold with Goethe's basic conceptions and from that position I say: 'How ridiculously childish is the attempt to undergird the churches by consolidating the entire bodies! They want to consolidate, but they do not understand one another. Consolidations of that type are an abomination. They are devoid of even one strong principle held in common. They do not signify spiritual progress.' It is the same way with today's politics, when efforts are made to unite states that have nothing in common."

Isn't this point of view worth considering?

Evangelical Congregational Church, JOHN F. C. GREEN.
McKeesport, Pa.

Inaccurate Footnote

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to the article entitled "Quakerism, Pacifism and Democracy," by Joseph Holmes Summers, in the September 22 issue of The Christian Century. The article in question is certainly thought-provoking as well as controversial. I am not going to comment on it in detail at the present time, although it interested me enormously, but I do want to call your attention to a very definite inaccuracy in one place where Haverford College, the oldest Quaker college in this country, is mentioned.

The article states, in a parenthesis, that "only recently, for example, have the leading Quaker schools allowed Negroes to enroll, and Haverford has not yet allowed them." This statement is inaccurate. Haverford College has had at least two Negro students in the past and a Negro student, in good standing, was present as a member of our undergraduate body—and I am glad to say is still present in that capacity—at the moment that this issue of The Christian Century came from the press.

It is, therefore, grossly inaccurate to say that "Haverford has not yet allowed" Negro students to enroll here. It is perfectly true that we have not had many Negroes as undergraduates, perhaps because they have tended to apply more frequently at institutions where the entrance requirements are less drastic scholastically. But there has never been any positive policy of exclusion, and I can assert even more authoritatively that there will be no

such policy of exclusion as long as I am president of Haverford College. Of course, we are not urging Negroes, as Negroes, to apply for entrance at Haverford. But applications from fully qualified students of that race are handled, and will continue to be handled, on exactly the same basis as those of any other applicants.

I fully recognize that this point was merely a footnote in Mr. Summers' article. But it was an inaccurate footnote, and as such should be corrected.

Haverford College, Haverford, Pa. FELIX MORLEY.

War Itself is the Atrocity

EDITOR THE CHRISTIAN CENTURY:

SIR: Considering the subject dealt with, and the magazine, the editorial comment appearing in your issue of December 8 headed, "Berlin Blitzed: Gomel Falls," seems too lighthearted in tone to be entirely sincere. In view of your stand on the war, that comment sounds to me like whistling to keep up your courage. The bombing of densely populated cities, with all that that involves, poses a question for the professing Christian who attempts to justify the war method on whatever ground, and calls for a clear answer.

The evidence seems to point to the awkward fact that when the non-pacifist Christian lays hold on war, he has to accept the practice of "an eye for an eye and a tooth for a tooth" and all the dirt that goes with it.

South Orange, N. J. JAMES M. BOYD.

Read General Smuts' Speech

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Fact of Russia" leaves me somewhat skeptical in two particulars.

First, is it so certain as you indicate that "Russia will dominate postwar Europe because she has defeated Germany"? You quite coolly brush aside the two points which can be made against this position. As a matter of fact it seems to me that a good case can be made out for Russia not having been able to defeat Germany without the aid of Great Britain and the United States. You speak truly of the wonderful achievement by the Russians against Hitler's army. However, this achievement need not be overstated.

Next, do you not underrate what Britain has done and give her a place lower than she will have after the war? It seems to be a fair question whether because of the extreme test to which she has been put Britain will not emerge stronger after the war than before. If we believe that there is no "success without suffering" will not Britain's sacrifices perhaps put her in a position ahead of the United States?

Belmont, Mass. CHARLES C. MERRILL.

Vermont is Doing It

EDITOR THE CHRISTIAN CENTURY:

SIR: You raise the question, "Why Can't Pastorless Churches Unite?" Throughout Vermont not a few churches are doing just that. More churches are served by fewer pastors; churches in the same communities join their worship and church activities; groups of churches within a given area coordinate their meetings in order that the same number can adequately be served by fewer ministers.

The Congregational Church at Quechee is being served by the Methodist pastor at White River Junction. The Congregational Church at New Haven requested Rev. Loren Heaton of the Federated Church at Bristol to care for its work, and he is doing it. The Congregational Church at Craftsbury Common asked for the services of Rev. Percival Hewitt of Albany, and the plan is working satisfactorily. Several others: Worcester Methodist Church joined with Montpelier; Highgate Methodist Church joined with Swanton; Wells Methodist Church joined with Pawlet; Sandgate and West Arlington joined with Rupert. Both pastoral work and preaching are cared for in these experiments in the union of churches.

In four communities temporary agreements have been effected so that two churches operate as a unit in church school, pastoral visiting, public worship and youth activities. They are: Methodist and Baptist at Groton; Methodist and Baptist at Randolph; Congregational and Methodist at Newport; Congregational and Methodist at Orleans. In one interesting experiment, stemming out from Richford, the Green Mountain Cooperative Parish has been formed—two Methodist churches, one Baptist church, three Congregational churches.

But something else is more needed in Vermont than such unions. This is the habit of participating in the worship of the sanctuary. Instruction in worship, both as to spiritual culture and its toning effect on the whole organization, is largely omitted by the great boards of education of Protestant churches and other church agencies in general. We emphasize everything save the one thing which will do the job. When church boards of education get behind the service of public worship, they will reap vastly more harvest in their own field, and they will secure the hearty support and cooperation of the ministers. They never will get this support and cooperation until they do.

Burlington, Vt. JAMES A. PERRY.

Not the Church of the Brethren

EDITOR THE CHRISTIAN CENTURY:

SIR: I should like to call your attention to the article which appeared in the November 17 issue of The Christian Century entitled, "Three Centuries of Christian Scandal," by P. Ooman Philip. In this article, Mr. Philip mentions the Church of the Brethren. Our church is called the Church of the Brethren, but I am sure that he has mixed us up with the Plymouth Brethren. We have never had any work in Travancore. Our work has all been in the Bombay presidency. We have had no members of our church, nor missionaries, come to India from Australia or England.

General Mission Board, Elgin, Ill. LELAND S. BRUBAKER.

Armenia Under Soviet Control

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Villard's article, "The Lesson of Syria," suggests comments on the role of France in Cilicia, northwest neighbor of Syria, promised to Armenia as its autonomous state as a reward for Armenian aid in the last war and occupied by French troops under a mandate from the League of Nations. An eloquent silence has hovered over this war in the complete absence of any reference to Armenia by columnists and commentators who were adults in World War I. True, newspapers have referred to 250,000 Armenians fighting like demons to defend the Caucasus, to their defense of Rostov, Sevastopol and the Kuban area. We are conscious of the wooing of Turkey, but scarcely aware that the Armenian question is still with us, probably being discussed behind closed doors.

The Soviet Armenian republic has had selective immigration, closing its frontiers to all but agrarian and artisan Armenians. From the beginning merchants, professional, intellectual and marginal classes have been refused entry. It is estimated that 1,500,000 Armenians live outside its historic borders, not including the United States, and that most of these are in Turkey, or refugee families from the last war, dying of hunger in Greece and merely existing in Syria and Lebanon. Even though they are scattered, they have rights.

Armenia comes to the peace table this time as an equal, integral part of the Soviet Union, a vivid contrast to the tragic role she filled in World War I. The Soviet Union has not forgotten the loss to Turkey in that war of Kars, a portion of Russian Armenia. She means to have a warm water port. She has her own legitimate pressures, but French policy, as well as British and American, has played a large part in the lives of these Armenians outside the borders of the Soviet Union.

San Francisco, Calif. GEORGIA CUTLER.

NEWS *of the* CHRISTIAN WORLD

Expect German Attack to Fail

London Thinks Kiev Drive is Unlikely To Succeed—Labor Raises Uproar Over the Liberation of Mosley

(Correspondence from England)

LONDON, Nov. 23.—The week has brought sobering news, after weeks of almost unbroken advances. The outstanding places to which our eyes have been turned have been Kiev, Leros, Lebanon. Of Leros we still wait for the full story. The German counter-attack south of Kiev has been treated seriously in the Russian news, and by this time there are signs that it is being halted, while all the while in other places the Russian army has struck again and again, and enlarged its boundaries. The Lebanon trouble seemed serious, but there are signs that there too the situation is better. The note of the week in the mind of the common man is an increased understanding that there is ahead of him, as the prime minister has said again and again, a hard and bloody fight.

* * *

British Fascist Is Freed

The news of the release of Sir Oswald Mosley has been received with much indignation by many labor organizations. It is contended by the critics that preferential treatment has been given to Sir Oswald and Lady Mosley. For the Independent Labor party Mr. Fenner Brockway contrasts this treatment with that which has been meted out to certain miners. He declared his opposition to Regulation 18B under which the Mosleys have been detained and he demands that they should be tried. The critics are accused by Mr. Morrison, the minister responsible, of attacking his action before they had heard his explanation. The critics report that before they could present their case, the action had been taken and the Mosleys were released from Holloway. Mr. Morrison has claimed that the conditions under which the Mosleys will live will prevent them from taking part in any political activity quite as effectively as detention in Holloway.

* * *

Macmillan Centenary Is Noted

The new book, *The House of Macmillan, 1843-1943*, by Charles Morgan is far from being a bare chronicle of a great publishing house. It brings many characters upon the scene, and most of all Daniel and Alexander Macmillan. It makes us know how the writers of the 19th century looked when they were not the great Tennyson or Arnold or Huxley, but young men with their life before them. The book tells how two Scottish youths, without any resources but their own native gifts, gathered around them in their Cambridge shop, and afterwards in London, the most varied and delightful friends. When we read of the friends of Johnson, or those others who met in the Mermaid Tavern, we can add to them the "Tobacco Parliament" of which Mr. Morgan speaks. It is a little thing but at once it opens a window into that age to discover that at the request of Tom Hughes a round table was made for those occasions by a member of the Working Men's College. Publishers will read the story of Daniel and Alexander Macmillan with admiration and profit, and "considering the issue of their conversation imitate their faith" and their greatness of mind.

* * *

J. S. Whale Goes To Mill Hill

John S. Whale is leaving Cheshunt College, Cambridge, to become headmaster of Mill Hill. He is well known to American readers, many of whom will have heard him preach. They will perhaps welcome some notes upon the significance of this change. At Cheshunt Dr. Whale has been president of a college in which ministers are trained for the Congregational ministry. He went to Cambridge after holding the chair in church history at Mansfield College. He has been a most distinguished head of a college to which he has given both his scholarship and the inspiration of his profound Christian faith. Everyone who has come to know his men can discover how he has led them into the heart of the gospel. He has made a careful study of Calvin, and has already done much and will do more to reinstate that great thinker in his true place. At the same time, if he is called a "neo-Calvinist" he will want to make explicit what is in that "neo." Next year he goes to Mill Hill as headmaster. Mill Hill is one of the large and famous public schools of this country, with its origin, unlike that of most public schools, in the Congregational churches.

* * *

Says Churches Are Removed from People

Last Sunday was observed in many churches as Temperance Sunday. In an able and persuasive article, E. C. Urwin, secretary of the Methodist Social Service Committee, commends this observance. Mr. J. J. Lawson, in his telling biography, *A Man's Life*, speaks of the divided fellowship of the mining villages of Durham, one-half hinging on the village "pub," the other on the village "chapels." A recent inquiry by Mass Observation (Gallup poll) speaks of a similar situation in a Lancashire industrial town. "It is a long time since the masses of the people were more aloof from the Christian church. Somehow that gulf has to be bridged and those aloof from us to be won over, if the gospel is to do its work and sobriety increase in our land. The church must experiment in fresh ways of evangelism, going where the people are, in workshop, youth club and social center, until it convinces them that in the redeemed way of life, sober, upright and radiant, and in association with the redeemed community, there is a fairer prospect of fellowship for the sons and daughters of men than can be found anywhere else on earth."

EDWARD SHILLITO.

Still Play Bingo In Cincinnati

City Manager Resigns—Protestants in Control of the Board of Education —Mt. Auburn Calls Minister

(Correspondence from Southern Ohio)

CINCINNATI, Dec. 8.—Bingo is still being played all over this city. Our city manager who opposed this form of mass gambling, which is used especially by Catholic churches, has resigned. On this side of the river the issue awaits presentation to the courts to test its legality. It has also crossed the Ohio river. The Newport, Ky., authorities have just declared bingo illegal in that town.

* * *

Sherrill's Resignation Causes Furore

Nothing that has happened recently in Cincinnati's affairs has caused quite the furore that City Manager Sherrill's resignation brought about. Occurring in the midst of the campaign preceding the election of the city council, his resignation is said to have caused the defeat of his most vociferous opponent, Councilman Wiley Craig. Although the colonel has not yet given reasons for his resignation, it is assumed by many that the servility of the council to the demands of the Roman Catholic hierarchy and the failure of his own party's members to support him in his issue with the policy disgusted him. He had been utterly fearless in his enforcement of the law and had incurred the enmity of the pro-bingo groups on this account. Now that he has resigned, there is a loud lament that we have cheated ourselves out of the services of an extraordinarily able public servant.

* * *

Cincinnati Council Succeeds Itself

Eight of the nine council members, including a Negro, were re-elected. Councilman Craig was replaced by Mrs. Mont Reid, widow of a distinguished surgeon. The council's political lineup remains the same: four Charterites and five Republicans. This insures the re-election of James Garfield Stewart as mayor. He has now thrown his hat into the ring for the governorship, which will be made vacant by Governor Bricker's yen for the White House.

* * *

Protestant Control of Schools Imperiled

Protestants found plenty of excitement in the election of the board of education. Owing to the dereliction of the citizens' school committee, they almost lost control of the board. The committee had failed to secure the required number of signatures to put the candidates it had endorsed on the public ballot. Since its candidates held the Protestant attitude toward the public school, their failure to make the ticket was the signal for the entry of two Roman

Catholic candidates. This necessitated the inauguration of a write-in campaign, which is particularly difficult under the laws of this state. The fact that nearly 50,000 voters went to that trouble, and did it accurately enough so that their ballots were counted, is due in considerable part to Dr. Harry Eversull, associate secretary of the council of churches of Greater Cincinnati.

* * *

Protestants' Impact On City Felt

Three great meetings have recently been held by united Protestantism here. The united religious canvass resulted in a mass meeting in Wilson Auditorium at the University of Cincinnati, with Gov. Leverett Saltonstall of Massachusetts bringing the message, and President Raymond Walters presiding. Under the auspices of the council of churches' committee on a just and durable peace, of which Edward Stimson, minister of Knox Presbyterian Church, is the chairman, Paul Hutchinson, Franz Schoenberner and Joe J. Mickle appeared in our city on the World Order Mission. The union Thanksgiving service for Jews and Protestants was held in Rockdale Temple. Charles W. Gilkey stirred the congregation with a great message. Others participating in the service were the mayor, James G. Heller, Victor Reichert, Lester E. Kemper, Damon S. Young and your correspondent.

* * *

Churches Note Anniversaries

The 125th anniversary of Walnut Hills Presbyterian Church was celebrated late in November. This church, located near the old Lane Seminary campus, has had a distinguished history and continues to render superb service. Jackson E. Smith has been its minister since 1937. The City Gospel Mission will dedicate its new home next Sunday. After years of service in one needy section, it has moved downtown where it hopes to be of even greater service. The Norwood Christian Church, one of the live and productive churches of our community led by Wilford E. McLain, has also observed an anniversary. Dr. McLain is chairman of the church council's committee on evangelism.

* * *

Two Prominent Laymen Die

Two prominent laymen of Cincinnati have recently gone to their reward. William B. Coughlin, for many years secretary of the Eastern Hills (now Williams) Y.M.C.A., died recently. The high praise of the entire city was bestowed upon his unselfish career. W. A. Logan, who died as he was leaving a meeting in his church, was an outstanding Presbyterian. He gave distinguished service to the synod's committee on Christian education.

* * *

New Thought Congregation Splits Three Ways

The New Thought Temple, which once boasted the largest audiences in the city, has now been split three ways. Harry Gradison Hill, deposed leader of that congregation, carries on in the Hotel Alms. His former assistant, Vernon Hegg, has started services in the Hotel Sinton. The original congregation, housed in the beautiful temple, has had visiting ministers and is manifesting a desire for Protestant fellowship.

* * *

Mt. Auburn Church Calls Rogers

Storm-tossed Mt. Auburn Church (Presbyterian), which has for some time been ably served by Leslie G. Whitcomb, has at last called a minister—Henry Carter Rogers, who was for some time pastor of the Westminster Church on Price Hill. He began at Mt. Auburn on Dec. 1. For the last nine years he has been minister of the First Presbyterian Church, Washington, Pa. Bruce Maguire was formerly minister of this church.

* * *

And So Forth

Charles M. Coulter, formerly superintendent of the Dayton district of the Methodist Church and for the past seven years at North Broadway Church, Columbus, comes to the Hyde Park Methodist Church.

John A. Dieckmann, distinguished and beloved superintendent of Bethesda Methodist hospital for many years, has resigned as superintendent, but will remain as its president. Albert McGuinness, long business manager there and an Episcopalian, will become superintendent.

JOHN M. VERSTEEG.

Dun Accepts Bishopric

Angus Dun, dean of the Episcopal Divinity School, Cambridge, Mass., has accepted the office of bishop of the Washington diocese of the Protestant Episcopal Church to which he was elected recently. He succeeds the late Bishop J. E. Freeman.

THE WAR FOR MAN'S SOUL

A penetrating analysis of the spiritual and political crises of our times

By Ernest Jackh

Formerly head of the liberal *Hochschule für Politik*

"FROM experience and knowledge Jackh builds a massive story of Hitler's denial of God . . . Here is a fresh synthesis of our times, bold in thought, brilliant in comment on men and trends, lighted and warmed by emotion, defiant in the faith that Hitlerism can never win the world because the world is religious."—*Survey Graphic.* $2.50

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By Robert W. Searle, D. D.

Secretary of the N. Y. Federation of Churches

FOR the minister, the church leader, and the layman—here is a plea for the recovery of a vital faith, the return to a vital religion. Cutting through tradition it reveals the basic elements of a living and working faith which is desperately needed today. $1.00

TELL IT TO THE PADRE

FARRAR & RINEHART • NEW YORK

Hold Cairo Fails Peace in Asia

Yale Professor Declares Peace Depends On Giving Reality to the Atlantic Charter in All the Far East

(Correspondence from New York)

NEW YORK, Dec. 18.—Measured criticism of the Cairo conference statement as "extremely disappointing" in certain respects was voiced last week by Kenneth Scott Latourette, Yale authority on the Far East. Speaking on behalf of the committee of direction of the Commission on a Just and Durable Peace of the Federal Council, he declared that a just and durable peace in Asia cannot be insured merely by taking from Japan the territory which she had appropriated in the last half century. While he agreed that its emancipation and the freedom of Korea were "long overdue," he said that "the disposition of the territory proposed in the communique will require so drastic an adjustment in the economy of Japan as to threaten the livelihood of her people."

* * *

Points Out Silence On Hongkong

Prof. Latourette continued: "We believe this attitude violates the basic moral principles of a just and durable peace. In failing to take cognizance of the economic situation in which Japan will be left by this reduction in her empire, the Cairo communique falls short of the position of the Atlantic Charter which assures all states, victors as well as vanquished, of access on equal terms to the trade and raw materials of the world which are needed for their economic prosperity." Dr. Latourette pointed out that the communique made no mention of the restoration of Hongkong to China, the possible independence of the Japanese-occupied territories in the East Indies and southeast Asia or the future disposition of the Pacific islands that are to be taken from Japan.

* * *

Carnegie Corporation Grants Large Sum

According to Walter A. Jessup, the president, in a report released last week, grants amounting to $2,562,900 were made in the past twelve months by the Carnegie Corporation of New York. The grants included $225,300 to agencies promoting international understanding, $296,000 for research and $150,000 to the 1943 war fund of the American Red Cross. The report stated that modification of the grant-making policy of the corporation was necessitated by the prevailing low rates of interest. It was explained that the income of the corporation was only three-fifths of what it was ten years ago.

* * *

Noted Ecumenical Leader Dies

William Adams Brown, leader in the American participation in the World Council of Churches, professor in Union Theological Seminary for 44 years, died this week, having almost reached his 79th year. At the time of his death he was chairman of the joint committee on Faith and Order and Life and Work, which made up the American section of the World Council of Churches. His funeral service, held in the Brick Presbyterian Church, Manhattan, brought to the church hundreds of friends and the representatives of the Federal Council of Churches, the World Council, the seminary and many other movements with which he was associated. Samuel McCrae Cavert of the Federal Council and Dean Henry P. Van Dusen of Union Theological Seminary participated in the opening prayers and readings. There was no sermon or eulogy, but Paul Austin Wolfe, minister of Brick Church, read the following:

"William Adams Brown:
child of the Covenant,
confirmed in the faith,
councillor in education,
leader in the cause of world brotherhood,
a lover of the Lord with the mind and the heart,
ordained a minister of the holy catholic church,
advocate of its unity,
a minister of reconciliation,
apostle of its peace,
a follower of the Christ."

* * *

Brooklyn Observes Bible Sunday

Univeral Bible Sunday was observed by the Brooklyn Bible Society with a meeting of 1,200 people at Plymouth Church of the Pilgrims. The program included the presentation of an engraved Bible to 11-year-old James H. Huntington, who is a seventh generation descendant of Eliphalet Nott, one of the men who founded the society 127 years ago. Capt. M. M. Witherspoon, district navy chaplain, and Major Robert Hall, army chaplain at Fort Hamilton, also spoke. The final speaker was newly elected Lieutenant Governor Joe R. Hanley, formerly a Presbyterian minister in Perry, N. Y., and a chaplain in the First World War. Harold Pretlove, president of the society, presided. Music was provided by the choirs of the Concord Baptist and the St. Marks Methodist churches.

* * *

Hempstead Organizes a 'Life Adjustment' Center

The "Life Adjustment Center" in Hempstead was heartily endorsed by the directors of the united Christian council of Nassau County in their recent meeting at Hempstead Methodist Church. Theodore V. Moldenke is the chief of staff. Assisting him are several clergymen, physicians and psychologists from neighboring towns. To this center come men, women and youth. Some remarkable transformations of physical, mental and spiritual life have been experienced by those seeking aid. The center was inaugurated a little over two years ago under the parent education committee of the department of Christian education of the Brooklyn-Nassau presbytery.

* * *

And So Forth

The Metropolitan Museum of Art and other institutions believe all danger of air raids on the city is over. They are returning rare books, manuscripts and valuable works of art to city buildings from "hide-outs" miles away from the city.

J. HENRY CARPENTER.

Chicago N.C.C.J. Confronts Racism

Group Moves Teachers to Study City's Bitterest Issue—Expert Says Happy Child is Never Delinquent

(Correspondence from Chicago)

CHICAGO, Dec. 20.—Getting Chicago teachers to work on the problem of interracial good will was only one of the achievements of the Chicago round table of Christians and Jews in 1943, according to the report of James M. Yard, its director. An institute for teachers on the race issue produced a committee of 13 teachers who are continuing to promote better interracial relations. One of their current efforts is to get a qualified anthropologist appointed to the teaching staff. This local office of the National Conference of Christians and Jews also conducted a religious book week, held a letter contest on the play, "Tomorrow the World," sponsored 52 radio programs, held 765 showings of a film, "The World We Want to Live In," and filled 1,012 speaking engagements. It is one group that has refused to dodge the race issue.

* * *

Episcopalians Summarize Community Service

The community services rendered by 30 parishes of the Chicago diocese of the Protestant Episcopal church were recently summarized for publication. All parishes had prayers for men in the service, for world peace, for our country and our allies, with special services for Thanskgiving and Armistice days. All keep in touch with their men in the service and call on their sick and shut-ins. There was no report on the number of prayers for enemies, but 7 out of 8 parishes have public prayers for prisoners and refugees. Eighty-seven per cent of these churches contribute to their local defense councils. Half of them cooperate in union services, observe race relations Sunday, and offer opportunity for religious study in addition to Sunday schools. Three-fourths of the churches do Red Cross work and almost as many have Boy Scout troops. One-third have lectures on social welfare problems, one-fourth have had classes on a just peace, and one-eighth conduct activities for service men. None has a list of unmet community needs and none has a spot map of other agencies serving community needs.

* * *

Says Happy Child is Never Delinquent

"The same environment will stimulate some people to delinquent behavior and others not," said Louis de Boer, boys' court worker of the Chicago church federation in a recent address. "The only universal [in human behavior] which I have been able to discover is that a truly happy child will not be a delinquent child. This statement needs to be qualified because of the inevitable exceptions to all rules but in general it will stand. This does not mean that we should be indifferent to the social, economic and cultural factors. It is difficult to know whether or not there has been any increase in the delinquency rate. War does

not produce any new causes of delinquency. As to the role of the church in the matter of delinquency prevention, it would be wise for the church to do more of and more effectively what it is already doing: religious and moral instruction, comfort, encouragement, social activities, recreation and promoting social and economic improvements on a broad scale."

* * *

Chicago Catholic to Be Canonized

Announcement has been made here that all steps have been completed in Rome for the canonization of Mother Frances Xavier Cabrini, founder of 70 schools and hospitals in Europe, Central America, South America and the United States, including the Columbus Memorial hospital here, in which she died in 1917. She also founded the order of the Missionary Sisters of the Sacred Heart. "Scores of miracles have been wrought through her intercession," reports of the coming canonization declared.

* * *

Educators Accused Of Fraud

Educators take money under false pretenses if they offer as education answers to questions like what clothing to buy, what food to eat and how to pay for it, whether to rent or buy a house, how to select a wife, how many children to have and how to have them, whether or not to favor alliance with Britain or Russia or a world organization for peace, whether to be for or against a closed shop, the sales tax, Mr. Roosevelt, or prohibition. So Robert Maynard Hutchins, president of the University of Chicago, declared last Sunday in an address at the winter convocation. People have lost faith in higher education, he said, because the colleges have given them what they want, an education designed to help adjust to environment, instead of what they need, an education with a perspective long enough to effect changes in environment. Only a liberal education, he declared, in which materialistic interests are subordinated, can hope to make the world a home for human beings.

* * *

Foresees Giants in Those Days

The man of 100 years from now will be 6 feet 3 inches tall, will not grow gray or fat, and will live to be 125 years old, James Shelby Thomas, former University of Chicago chemist and past president of the Chrysler institute of engineering, told the American Chemical Society here last week. He will owe it all, Dr. Thomas said, to developments in medicine, chemistry and diet. He also told the chemists that there would be millions of new homes after the war costing only $1,600, with amazing new features for pleasant and comfortable living.

* * *

And So Forth

A 75 foot creche 35 feet high located on Michigan avenue at the Congress plaza was dedicated Sunday. It was built by the Chicago building trades council and the landscaping was done by the Chicago federation of labor unions.

The Chicago church federation will open its campaign to raise $88,315 for its 1944 budget with the observance of Church Federation Sunday in the churches of the city on Jan. 16. This will be followed by a personal solicitation of individual givers.

CHARLES LESLIE VENABLE.

French Protestants are Without Pastors

All the parishes of Brittany have been left leaderless as a result of the fact that the 30 men who are their ministers are now imprisoned or in hiding, says the news service of the World Council of Churches.

Baptists to Meet in Atlantic City

The Northern Baptist Convention, which did not meet in 1943, plans to convene in Atlantic City, May 23-26, 1944. The general council of the church, which met in Chicago recently, set this date. They also adopted a tentative budget of $5,300,000 for the coming year. The budget includes missions, $3,200,000; world relief, $800,000; postwar program, $1,300,000. The denomination increased its giving by 18 per cent in the latter half of 1943.

Navy Chaplain Head to Be Rear Admiral

The long campaign of the navy chaplains to achieve an equality of status with the army chaplaincy was won recently when the House naval affairs committee authorized the navy to advance one member of the chaplain's corps to the rank of rear admiral.

President Mackay to Start A Theological Quarterly

John A. Mackay, president of Princeton Theological Seminary, plans to launch a quarterly magazine, *Theology Today,* in April, 1944. Its purpose will be "frankly confessional." Associated with him are J. Harry Cotton, president of McCormick Theological Seminary, Chicago; Robert E. Speer, H. Richard Niebuhr and John Sutherland Bonnell. The magazine will seek a wider audience than that usually gained by theological reviews.

Methodists Expand Peace Commission

Charles F. Boss, Jr., secretary of the Methodist Peace Commission, has announced that that organization intends to expand its activities in 1944. Following the "Bishops' Crusade for World Order," which will be held throughout the church in January, the commission plans to improve and further popularize its educational materials, to start a monthly publication for pastors and to organize peace commissions in every annual conference and local church. The discussion of peace aims in a series of regional, district and local church seminars is an early project.

Smith Heads Methodist Council of Bishops

H. Lester Smith, resident bishop of the Cincinnati area, Methodist Church, was elected president of the council of bishops at their recent meeting in Princeton, N. J. The bishops propose to launch a nationwide "Evangelism Crusade" in 1945 along the lines of the "Crusade for World Order" which is to be conducted by them early in 1944. Bishop G. Bromley Oxnam of Boston was made secretary of the council of bishops. The General Conference of the denomination meets in May, 1944.

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Wavell to Break Indian Deadlock?

New Viceroy Recognizes Need of New Deal—Report Famine in Bengal Is Dividing Many Families

(Correspondence from India)

TIRUVALLA, Sept. 27.—Lord Wavell's appointment as viceroy brings to that post one who has sympathy with Indian national aspirations. When he spoke on Sept. 16 in London to the Pilgrim Society he said: "The three main problems which I shall find facing me are: first, need to carry the war with Japan to decisive and speedy victory; second, to deal with day-to-day problems of government, economic and social, which are so vital to India. . . . Third, there is the political advancement of India which to many people appears the most important problem of all. I can say no more on this than that I fully realize the great weight of opinion both here and in India in favor of loosening as early as possible the present deadlock and also the difficulty of doing so."

* * *

Says Saving of Civilization Is Only Begun

Lord Wavell said further: "We are approaching the end of the struggle with Hitler. We are only at the beginning of the struggle to save civilization. . . . The future of the world is going to depend on the efforts made and the wisdom shown by the two great nations whom this society represents. . . . It seems to me that we have perhaps already made the first great step. The establishment of lease-lend is the first attempt on a great scale for many years to put principles and men's lives first and money second. It has always seemed to me a curious fact that money is forthcoming in any quantity for war but no nation has ever yet produced money on the same scale to fight the evils of peace—poverty, lack of education, unemployment, ill-health. . . . In the country to which I go those evils of poverty, lack of education and disease have to be met possibly on a greater scale than anywhere else."

* * *

Warns India Is Strained To Limit

Lord Wavell also uttered a warning against putting a greater burden on India than she can bear. He is the first person in authority to admit that our war burden is well-nigh intolerable. He said: "When Japan came into the war at the end of 1941 India had to execute a sudden about turn which has put a severe strain on her internal economy, as sudden efforts do sometimes even to experienced athletes. Not only had her troops to be trained for an entirely different foe and kind of warfare (I may mention that she made very considerable sacrifices by sending troops not fully trained or equipped in an endeavor to save Singapore and Burma), but the greatest possible strain was thrown on her railway system and on her resources of all kinds. . . . India is still suffering from this strain and we shall have to exercise some care in putting increased burden on her, lest our whole base becomes unstable or collapses."

* * *

Famine in Bengal Affects Millions

That the warning of Lord Wavell is timely is demonstrated by the acute food shortage that has overtaken the whole of Bengal and some other parts of India. Starved men, women and children are still coming from the rural areas into Calcutta in search of food. Scores of them are dropping dead daily on its pavements. The relief measures adopted are touching only the fringe of the problem. Only a national government responsible to the people and having the welfare of the people as its first concern can effectively tackle this enormously difficult food problem. Some idea of the nature and extent of the distress is given by the results of a sample survey now being conducted by the staff and students of the department of anthropology of Calcutta University. Studies of 504 families show an appalling condition. The report says: "How far the present distress has affected the economic basis and socio-psychological relations within the family may be gauged from the fact that no less than 24.4 per cent of the families have disintegrated. Husbands have driven away wives and wives have deserted ailing husbands. Children have forsaken aged and disabled parents and parents have also left home in despair. Brothers have turned deaf ears to the entreaties of hungry sisters and widowed sisters maintained for years together by their brothers have departed at the time of direst need. Tales of such woe blacken the face of our records and show where civilization stands when faced with the primordial needs of man."

* * *

Famine Hits Farmers First and Hardest

The report shows that agricultural people suffer most. "Our investigations clearly show that the agricultural laborers are the worst sufferers in the present condition. Their proportion is 47.7 per cent. Next to them are the cultivators of the soil (owner cultivators and tenant cultivators) who form 25 per cent. Thus farm laborers and cultivators together account for 72.7 per cent. Petty traders number 7 per cent, beggars 6.6, fishermen 2.4 and others 10.7. The exodus of farm laborers from their place of work may adversely affect the prospects of the next crop. Moreover, it shows where the rot lies in our socio-economic system." The daily press, including some British-owned papers, gives an even more appalling picture of the devastation which the famine is causing in the affected regions.

* * *

Indian Theology Professor Goes to China

At the request of the Nanking Theological Seminary—now situated at Chengtu in unoccupied China—conveyed to the National Christian Council of India through the National Christian Council of China, C. E. Abraham of Serampore College has been appointed as a visiting professor to China. He has already left for Chengtu. He was also authorized to represent the National Christian Council of India at the meetings of the National Christian Council of China.

P. COMMAN PHILIP.

Says Japanese Will Be Friends

Bishop Tucker Expects that After War Liberals Will Rule—Churches Study Better Race Relations in Survey

(Correspondence from New York State)

SYRACUSE, Dec. 13.—"There are enough liberal Japanese to make Japan a respectable nation, friendly to the United States, after the militarist clique now in control is defeated and removed from power," Bishop Henry St. George Tucker, president of the Federal Council of Churches, told the Rochester church federation at its recent 25th anniversary dinner. He challenged the current tendency to condemn all Japanese without differentiating between good and bad. "After all, the Japanese are much like other people," he said; "some are good and some are bad. When they get bad leadership, as they have in the last five years or so, they can be pretty bad. But give the liberal forces a chance to recuperate after the war and there is a likelihood they will become strong again." Bishop Tucker lived in Japan for 24 years.

* * *

Race Relations Good In Syracuse

In a recent report Utica was declared to be "a wholesome community" from the standpoint of relationships between white and colored people. An investigation was conducted by Irving K. Merchant of the Federal Council of Churches' commission on camp and defense areas at the request of the Utica council of churches and council of social agencies. He commended the lack of interracial tension and found no evidence of excessive delinquency or crime among the Negroes. He pointed out however the inadequacy of existing housing conditions, recreational facilities and means of training for home economics and for employment. A committee was appointed to consider measures by which the recommendations of the report might be carried out. A major step has already been taken to remedy the housing situation. The Common Council has approved a $3,000,000 state-aided war and postwar housing project. It provides for 150 housing units to be built immediately for war workers, and for 350 units to be constructed after the war. Part of these units will be available for Negroes.

* * *

To Safeguard Health Of Migrants

New laws to safeguard the physical and social welfare of migrant workers will be sought from the coming session of the state legislature, according to Ralph L. Williamson of Ithaca, secretary of the New York state rural institute and chairman of the state committee on migrant work. Many of the camps last summer were lamentably lacking in sanitary facilities and other arrangements for the health and protection of the thousands of field workers, most of whom were women and children. An effort will be made next summer to secure more rigid enforcement of existing laws, but it is also felt that supplementary legislation

is needed. One of the brightest spots in the migrant situation last summer was the friendly interest shown by many churches in the vicinity of the camps.

* * *

Witness Takes Draft Case to Court

Robert Bullis of Glens Falls, 18-year-old Jehovah's Witness who was convicted of violating the Selective Service Act, has engaged an attorney and will appeal his case to the higher court. This is said to be the first appeal from the sentencing of a Jehovah's Witness in upstate New York. The basis of the appeal is the claim that the trial court erred in refusing to admit in evidence the proceedings before the local draft board which failed to give adequate consideration to the young man's plea that he was an ordained minister engaged in full-time religious work.

* * *

War Marriages Quickly Fail

Many of the war marriages are not lasting as long as the war. Supreme court justices in Syracuse have already granted over 20 decrees of annulment or divorce to disillusioned brides of soldiers, sailors and marines. In nearly all instances the marriages followed brief acquaintance. Justice Clifford H. Searle sounded a warning note against hasty weddings in granting an annulment to a 17-year-old girl who married a soldier after knowing him for less than one week.

* * *

War Reduces Number Of Suicides

The infant and maternal mortality rate in the state has dropped to a new low during the current year in spite of the shortage of doctors and nurses and a sharp increase in the number of births, according to the report of the state health department. The suicide rate is the lowest in 23 years, and the rate of automobile fatalities is the lowest since 1914.

* * *

Cloward Resigns to Head Organization

Donald B. Cloward, pastor of the First Baptist Church of Auburn, has resigned to become the first executive secretary of the Council on Christian Social Progress of the Northern Baptist Convention. The office is being moved from Franklin College, Franklin, Ind., to 152 Madison Ave., New York city. Dr. Cloward has become widely known throughout the state for his active leadership in Christian social issues.

* * *

And So Forth

Arnot Dexter, pastor of the First Baptist Church in Baldwinsville, a Syracuse suburb, met a tragic death in the basement of his church when kerosene he had thrown on the furnace fire exploded and ignited his clothing. Roy E. Williamson, state Baptist executive, conducted the funeral.

Harlan M. Frost of the commission on camp and defense areas of the Federal Council of Churches has accepted the position of executive secretary of the council of churches of Buffalo and Erie county. Leon Randall, Methodist district superintendent, has been serving as interim secretary since the resignation of Ross Sanderson.

Galbraith Hall Todd, minister of the Pierce Avenue Presbyterian Church of Niagara Falls, has been called to the pastorate of the Arch Street Presbyterian Church, Philadelphia.

Frank Morse, 84-year-old elder of the Presbyterian Church of Essex, claims the national longevity record as a church organist. He has played the same organ for 67 years.

The New York state youth council will hold its 21st annual conference in Ithaca Feb. 19, 20. Francis W. Trimmer will be director.

WALTER D. CAVERT.

F.O.R. Warns that UNRRA Is Playing Politics

Giving its approval to the principal purpose of the United Nations Relief and Rehabilitation Administration, the Fellowship of Reconciliation in a formal statement warns against "serious defects" in its structure and policies. It hailed the achievement of UNRRA in lining up an impressive number of nations for the "elemental task of immediate humanitarian relief." On the other hand it feared that its membership may never be open on equal terms to all nations and held that there was danger it would become a political weapon. The statement held that it was a mistake for UNRRA not to give food to the starving in Europe and in India.

Congress Again Bars C.O.'s From Foreign Service

The defeat in the Senate-House conference committee of an amendment to the deficiency appropriations bill makes impossible any foreign service in relief work for c. o.'s.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Corvette K-224 (Univ.) James Brown, Barry Fitzgerald, Ella Raines, Randolph Scott. *Drama.* Experiences of Canadian "sub chaser" and its crew through storm, U-boat attack, on convoy trip to England. Reminiscent of other films on same theme, this is done with conviction. No trumped-up romance. *A good action film.* M, Y

The Gang's All Here (Fox) Alice Faye, Charlotte Greenwood, Carmen Miranda. *Musical.* A night club show in its own setting, then transferred to fabulous estate for war-bond party, with romance to boot. Outdoes all fantastic technicolored creations that have gone before, with elaborate staged spectacles. Gaudy, loud, *lavish—and empty.* Excessive drinking. M

Hi Diddle Diddle (UA) Adolphe Menjou, Pola Negri, Dennis O'Keefe, Martha Scott. Comedy on interrupted-honeymoon theme is supposed to be funny but is not. *Dull and frivolous,* with objectionable settings. Many scenes in bad taste. M

My Kingdom for a Cook (Col.) Chas. Coburn. *Comedy.* Caustic-tongued British lecturer gets into all manner of trouble in small New England town when he tries to hire away his hostess' cook. Story a bit labored and undecided, but because of good comic interpretation emerges as *fair satirical entertainment.* M, Y

North Star (RKO) Dana Andrews, Anne Baxter, Ann Harding, Walter Huston, Dean Jagger, Eric Von Stroheim. *Melodrama.* Coming of nazi invaders to one Soviet collective village, bitter experiences of populace and final "wild west" rescue by guerrillas. A Hollywood portrait of Soviet life, handsomely done but with stylizing of characters until they seem artificial despite excellent cast. Dwells gruesomely on nazi atrocities in scenes which come to resemble horror posters. *Meticulously produced spectacle.* M

BEST CURRENT FILMS

For Family: Happy Land, Hit the Ice, The Human Comedy, In Which We Serve, Lassie Come Home, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.

For Mature Audiences: Action in the North Atlantic, Claudia, The Constant Nymph, Desert Victory, Guadalcanal Diary, Holy Matrimony, Mission to Moscow, The Ox-Bow Incident, Random Harvest, Shadow of a Doubt, This Land Is Mine, Watch on the Rhine, The Young Mr. Pitt. 12-29-43

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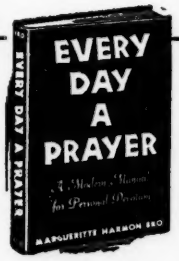

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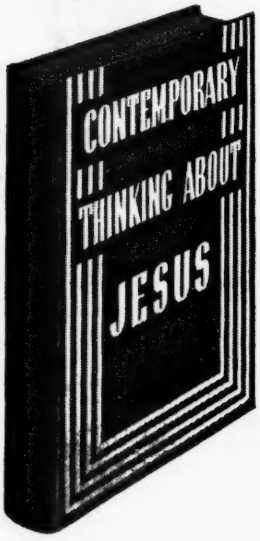

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